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HOLY WAR

Front.



I will destroy the strength of the Heathen (Hag. II. 22). The Devil that deceived them is cast into the lake of fire and brimstone. (Rev. XX. 10) And the kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. (Rev. XI. 15.)

Engraved by T. Vallance in Chancery, and A. Hogg in Paternoster Row, Oct. 1. 1779.

T H E
H O L Y W A R:

M A D E B Y

S H A D D A I

U P O N

D I A B O L U S,

For the REGAINING of the

METROPOLIS of the WORLD,

Or, the LOSING and TAKING AGAIN of the

T O W N of M A N S O U L.

By Mr. J O H N B U N Y A N,
Late MINISTER of the GOSPEL in BEDFORD, and Author of
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And now published by ALEX. HOGG, No. 16, Paternoster-Row; and

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ADVERTISEMENT TO THE READER.

SOME say the PILGRIM'S PROGRESS is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother :
Or that so fond I am of being fire,
I'll father bastards ; or, if need require,
I'll tell a lye in print to get applause :
I scorn it ; John such dirt-heap never was,
Since God converted him. Let this suffice
To shew why I my Pilgrim patronize.

It came from mine own heart, so to my head,
And thence into my fingers trickled ;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

Manner and matter too were all mine own,
Nor was it unto any mortal known,
Till I had done it. Nor did any then
By books, by wits, by tongues, or hand or pen
Add five words to it, or write half a line ;
Therefore, the whole, and every whit is mine.

Also for this, thine eye is now upon,
The matter in this manner came from none
But the same heart, and head, fingers, and pen,
As did the others. Witness all good men :
For none in all the world, without a lye,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor 'cause I seek of men their commendation (a) ;
I do it to keep them from such surmize,
As tempt them will my name to scandalize :
Witness my name, if anagram'd to thee,
The letters make, Nu hony in a B.

JOHN BUNYAN.

(a) The whole work evinces, that, as a converted person, he sought not the praise of men, but the honor which cometh from God, to whom all glory is due.

P R E F A C E

BY THE

A U T H O R

O F T H E

N O T E S.

IT might be justly deemed impertinent and absurd, here, to endeavour to bestow any encomium on Mr. John Bunyan's HOLY WAR, the merit of which (as well as of his Pilgrim's Progress) is so generally acknowledged by persons of every denomination. It may however be observed, that many parts of it are rather dark to readers in general, who cannot be expected to spare much time in removing the difficulties; which require faithful explanation, in order that the spiritual end and design of the Author may be understood. I have often therefore wished to see some explanatory notes on particular passages, and having been solicited to undertake this elucidation of my favourite author (whom I have frequently, I trust, read and studied with much pleasure and profit; I have endeavoured, through God's assistance, to execute the arduous task in as faithful a manner

as possible. Perhaps no human compositions have been more generally received, nor more highly esteemed, than the HOLY WAR and PILGRIM'S PROGRESS: therefore, I hope the necessary notes and illustrations will have the most happy tendency in making the readers attend more closely to, and understand more clearly, the doctrinal, moral, practical, and experimental design of the pious and familiarly entertaining author.

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☞ The LIFE and DEATH of Mr. JOHN BUNYAN, with NOTES (which is added to this Complete and Improved Edition of THE HOLY WAR), is sold separate, Price 6d. and may also be bound up with THE PILGRIM'S PROGRESS, with Mr. MASON'S NOTES.

TO THE READER.

'TIS strange to me, that they that love to tell
 Things done of old, yea, and that do excel
 Their equals in Historiologie,
 Speak not of Mansoul's wars, but let them lie
 Dead like old fables, or such worthless things
 That to the reader no advantage brings:
 When men, let them make what they will their own,
 Till they know this, are to themselves unknown.

Of stories I well know there's divers sorts,
 Some foreign, some domestic; and reports
 Are thereof made, as fancy leads the writers;
 (By books a man may guess at the inditers).

Some will again of that which never was,
 Nor will be, feign (and that without a cause)
 Such matter, raise such mountains, tell such things
 Of men, of laws, of countries, and of kings;
 And in their story seem to be so sage,
 And with such gravity cloath every page,
 That though their frontispiece says all is vain,
 Yet to their way disciples they obtain.

But, readers, I have somewhat else to do,
 Than with vain stories thus to trouble you;
 What here I say some men do know so well,
 They can with tears of joy the story tell.

The town of Mansoul is well known to many,
 Nor are her troubles doubted of by any.
 That are acquainted with those Histories
 That Mansoul and her wars anatomize (a)

Then lend thine ear to what I do relate
 Touching the town of Mansoul, and her state;
 How she was lost, took captive, made a slave;
 And how against him set, that should her save:
 Yea, how by hostile ways she did oppose
 Her Lord, and with his enemy did close:
 For they are true, he that will them deny,
 Must needs the best of records vilify;
 For my part, I myself was in the town,
 Both when 'twas set up, and when pulling down;
 I saw Diabolus in its possession,
 And Mansoul also under his oppression.
 Yea, I was there when she own'd him for lord,
 And to him did submit with one accord.

When Mansoul trampled upon things divine,
 And wallowed in filth as doth a swine:

True Chris-
tians.

The Scrip-
tures.

(a) The quickning Spirit gives light and life through the word.

His coun-
sels.

When she betook herself unto her arms,
Fought her EMANUEL, and despis'd his charms ;
Then I was there, and sorely grieved to see
Diabolus and Mansoul so agree.

Let no man, then, count me a fable-maker,
Nor make my name or credit a partaker
Of their derision ; what is here in view,
Of mine own knowledge I dare say is true (a).

I saw the Prince's armed men come down
By troops, by thousands, to besiege the town ;
I saw the captains, heard the trumpets sound,
And how his forces cover'd all the ground :
Yea, how they set themselves in battl'e'ray,
I shall remember to my dying day.

Her Soul.

I saw the colours waving in the wind,
And they within to mischief how combin'd
To ruin Mansoul, and to take away
Her Primum Mobile without delay.

Death.

I saw the mounts cast up against the town,
And how the slings were plac'd to beat it down.
I heard the stones fly whizzing by my ears
(What's longer kept in mind, than got in fears ?)
I heard them fall, and saw what work they made,
And how old Mors did cover with his shade
The face of Mansoul, and I heard her cry,
Woe worth the day, "in dying, I shall die!"

Lusts.

I saw the battering-rams, and how they play'd
To beat up Ear-gate ; and I was afraid,
Not only Ear-gate, but the very town
Would by those battering-rams be beaten down.

I saw the fights, and heard the captains shout,
And in each battle saw who fac'd about :
I saw who wounded were, and who were slain,
And who, when dead, would come to life again.

I heard the cries of those that wounded were
(While others fought like men bereft of fear) ;
And while the cry, Kill, kill, was in mine ears,
The gutters ran not so with blood as tears.

Indeed the captains did not always fight,
But when they would molest us day and night ;
They cry, Up, fall on, let us take the town,
Keep us from sleeping, or from lying down.
I was there when the gates were broken ope,
And saw how Mansoul then was stript of hope.

(a) Here follows the blessedness of experimental religion.

I saw the captains march into the town,
How there they fought, and did their foes cut down.

I heard the Prince bid Boanerges go
Up to the castle, and there seize his foe;
And saw him and his fellows bring him down
In chains of great contempt quite through the town.

I saw EMANUEL, when He possess'd
His town of Mansoul: and how greatly blest
A town his gallant town of Mansoul was
When she receiv'd his pardon, lov'd his laws.

When the Diabolonians were caught,
When try'd, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her his heart's delight;
I saw him put upon her chains of gold,
And rings and bracelets, goodly to behold.

What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eyes.
I heard the groans, and saw the joy of many:
Tell you of all, I neither will, nor can I;
But by what here I say, you well may see
That Mansoul's matchless wars no fables be (a).

Mansoul! the desire of both Princes was,
One keep his gain would, t'other gain his loss;
Diabolus would cry, The town is mine;
EMANUEL would plead a right divine
Unto his Mansoul: then to blows they go,
And Mansoul cries, "These wars will me undo!"
Mansoul, her wars seem'd endless in her eyes,
She's lost by one, becomes another's prize;
And he again that lost her last would swear,
Have her I will, or her in pieces tear.

Mansoul thus was the very feat of war;
Wherefore her troubles greater were by far
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd!
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought,

She saw the swords of fighting men made red,
And heard the cries of those with them wounded.
Must not her frights, then, be much more by far
'Than they that to such doings strangers are?

(a) The christian course is a warfare: but salvation is of the Lord.

Or theirs that hear the beating of a drum,
But need not fly for fear from house and home ?

Manfoul not only heard the trumpet found,
But saw her gallants gasping on the ground ;
Wherefore we must not think that she could rest
With them whose greatest earnest is but jest :
Or where the blust'ring threat'ning of great wars
Do end in parlies, or in wording jors.

Manfoul her mighty wars they do portend
Her weal, her woe, and that world without end ;
Wherefore she must be more concern'd than they
Whose fears begin and end the-self same day (a) ;
Or where none other harm doth come to him
That is engag'd, but loss of life or limb,
As all must needs confess that now do dwell
In Universe, and can this story tell.

Count me not, then, with them who, to amaze
The people, set them on the stars to gaze ;
Insinuating with much confidence
They are the only men that have science
Of some brave creatures ; yea, a world they will
Have in each star, tho' it be past their skill
To make it manifest unto a man
That reason hath, or tell his fingers can.

But I have too long held thee in the porch,
And kept thee from the sun-shine with a torch.
Well, now go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities.

As please the mind will, and will feed the eyes,
With those which of a christian, thou wilt see ;

The margin. Nor do thou go to work without my key
(In mysteries men do often lose their way)
And also turn it right ; if thou would'st know
My riddle, and would'st with my heifer plow ;
It lies there in the window. Fare thee well,
My next may be, to ring thy passing bell.

JOHN BUNYAN.


(a) Implying, that religion is of the utmost importance : holding out to mankind heaven or hell, happiness or misery to all eternity. May we chuse the better part !



T H E
L I F E A N D D E A T H
O F
M R. J O H N B U N Y A N,
L A T E
Minister of the G O S P E L in B E D F O R D.
With N O T E S of I l l u s t r a t i o n.

P S A L M cxii. 6.

The righteous shall be had in everlasting remembrance.

 R. JOHN BUNYAN was born at Elston, in the county of Bedford, within a little mile of that town; of honest, but very poor parents*; his original being so mean, that I know not in whom the words of the great apostle to the Gentiles, in the first chapter of his epistle to the Corinthians, were more fully exemplified than in Mr.

* God's election is absolutely free: he acts herein as a sovereign. The despised poor are made heirs of the kingdom of heaven, and have the gospel preached unto them; while the proud rich libertine and pharisee are left to perish in their sins: for "God hath chosen the poor of this world, rich in faith," James ii. 5.

John Bunyan. The words are these : " For you see your calling, brethren ; how that not many wise men after the flesh, not many mighty, not many noble, are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things that are mighty ; and base things of the world, and things which are despised, hath God chosen ;—that no flesh might glory in his presence." And this he himself was ready upon all occasions to own, that God might have the glory of his own grace : for though his original and birth was but poor and despised, yet it pleased God to chuse him, before many others, to be an instrument for the bringing of many souls unto God : and that the grace of God, which was given him, may be the more exceedingly magnified, we will give some brief account of what he was before the grace of God appeared to him.

I have already told you, that his parents were very mean, but that they took care to give him that learning which was suitable to their condition, bringing him up to read and write ; but so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil ; but to do or learn that which was good or praise-worthy, he had no heart or knowledge, addicting himself so much in his very childhood to cursing, swearing, lying, and blaspheming, that he had few equals in wickedness (a) : insomuch that I remember I have heard him say, with grief of heart, *he was a town-swearer* ; that is to say, one that was taken notice of as

(a) The conversion of such a notorious sinner as this can be ascribed to nothing less than the almighty, irresistible power of the quickening Spirit.—In him, sin abounded beyond measure, that the riches of the grace of God in Christ Jesus might much more abound, to his own salvation, and the comfort and establishment of many others. See Rom, v. 20.

a person that was notoriously wicked, by all the town where he lived : yet was not his conscience scared, but would often give him such twinges as made him very uneasy : being also often affrighted with dreams, and terrified with visions in the night ; fearing lest, for the sins he had committed in the day, he should be taken away by devils in the night, and by them be bound down with the chains of darkness to the judgment of the great day. And these fears were frequent with him, when he had hardly reached to the age of ten years (a). And these thoughts did not only attack him in the night-season, but sometimes also in the midst of his childish vanities, among his vain companions ; and sometimes, in that condition, despair had taken so much hold on him, that he has wished, that either there had been no hell, or that himself had been a devil, supposing that the devils were only tormenters of others, but were not tormented themselves. And yet, when these thoughts had left him, he followed his sinful pleasures with all the eagerness imaginable ; as if he had never had those dismal, despairing thoughts. So that the whole course of his life, from his childhood till his marriage, was what the apostle describes in Ephes, ii. 2, 3. “ according to the course of this world, and the spirit that now worketh in the children of disobedience, being filled with all unrighteousness, and led captive by the devil at his will ;” and, as he himself expresses it, the very ring-leader of all the youth that kept him company, in all manner of vice and ungodliness.

(a) Behold how the goodness of the Lord followed him from his early age. These dreadful apprehensions, both sleeping and waking, were evident tokens of God's gracious purposes towards him ; the Lord, as a quickening Spirit, working on his conscience. Many eminent christians can bear witness to the like gracious dealings to them in their youth, in order to lead them to Christ.

But, notwithstanding all this wickedness of his, God did not utterly leave him, but followed him sometimes with convictions, and sometimes with judgments, but yet such as had in them a mixture of mercy: at one time he fell into a creek of the sea, and then hardly escaped drowning; and at another time he fell out of a boat into Bedford river; but there he also was preserved, though with great difficulty: but alas! it was neither mercy nor judgment that could yet awaken him, for he had given up himself to the love of sin, and was fully resolved to go on, whatever rubs he met with in his way (a).

Yet God left not himself without a witness in his soul, often checking him in one way or another; as one day being at Sly with his companions, a voice suddenly darted from heaven into his soul, saying, *Wilt thou leave thy sins, and go to heaven? or have thy sins, and go to hell?* This put him into such a consternation, that he immediately left his sport, and, looking up to heaven, thought he saw the Lord Jesus looking down upon him, as one hotly displeased with him, and threatening him with some grievous punishments for his ungodly practices.

But see the works of Satan! No sooner had this made some impression on his mind, but the devil suggested to him, that he had been a great and grievous sinner; and that it was now too late for him to look after heaven, for Christ would not forgive him, nor pardon his transgressions. And this is no other than the devil's usual practice: first, to draw sinners to commit all iniquity with greediness, and then to persuade them there is no hope of mercy left, that thereby the sinner

(a) Thus we see that neither outward judgments nor inward calls can effectually and savingly work upon the soul, till the Lord, the great physician, ⁵⁴ put forth his hand, and say, *I will, be thou clean;* Matt. viii. 3.

may be prevailed with to go on in sin. And this was the effect that this suggestion had upon Mr. Bunyan ; who, looking upon himself as one that had sinned beyond the reach of mercy, thought within himself, that he would take his fill of sin, it being the only pleasure he was ever like to have (a). And yet these pleasures of sin, thro' the wonderful operations of the Holy Spirit, were so often imbittered to him, that he could take but little satisfaction in them ; for, " the labour of the natural man (or man before conversion) doth but weary him, because he knoweth not the way to the city of God," Eccles. x. 15.

Once as he was going on in the full career of sin, and belching out oaths like the madman that Solomon speaks of, who scatters abroad firebrands, arrows, and death, he was reprov'd severely by a woman who was a notorious sinner herself ; who told him, that *he was the ugliest fellow for swearing that ever she heard in all her life ; and that, by his doing thus, he was able to spoil all the youth in the town, if they came into his company.* This reproof, coming from such a woman, whom he knew to be very wicked and ungodly, filled him with great shame ; and wrought more with him than many that had been given him before, by those that were sober and godly ; and made him wish that he had never known what it was to be a swearer, and even made him out of love with it, and from that time forward

(a) The utmost exertion of Satan's power, malice, and rage, shall not hinder a single soul, on whom the Lord has set his love, from coming to Christ ; but shall rather tend to raise a more stately monument of gratitude and praise to divine, unexampled goodness, and lay the humbled sinner low in the dust at the feet of Jesus ; for they who have much forgiven, will, with penitent Mary, also love much ; see Luke vii. 37—47. That love to God, which flows from a lively sense of his pardoning mercy towards us in and through Christ Jesus, will ever be a constraining motive to holy obedience.

very much to refrain from it (a). This puts me in mind of a story I have read in the life of holy Mr. Perkins, who in his younger years was as great a debauché as any in the university of Cambridge, where he was brought up. He coming one time through the out-parts of the town, heard a woman say to her child that was froward and peevish, *Either hold your tongue, or I'll give you to drunken Perkins yonder.* These words were so great a reproof to him, finding himself made a common bye-word among people, that it made him resolve upon a reformation; and this, by God's gracious and all-dispensing providence, was one great step towards his conversion.

But to return to Mr. Bunyan: God having a design of grace towards him, gave him frequent checks and interruptions in the midst of his strongest resolutions to go on in his sin: sometimes scaring him with dreams, and terrifying him with visions, in an extraordinary manner; verifying that of Elihu to Job, in the xxxiiiid chapter of that book, and the 14th verse, and forward: "For God speaketh once, yea, twice, yet man perceiveth it not: in a dream, in a vision of the night; when deep sleep falleth upon men, in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction: that he may withdraw man from his purpose, and keep back his soul from the pit, and his life from perishing." For once he dreamed that he saw the face of the heavens, as it were, all on fire, and the firmament cracking and shi-

(a) Conversion is sometimes effected, through infinite wisdom, by the most unlikely means and instruments.—Many, who perish in their sins, have involuntarily darted convictions, tending to salvation, into the minds of God's people, as in the present instance. May we not therefore exclaim with the apostle, Rom. xi. 33. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

vering with the noise of mighty thunders, and that an archangel flew in the midst of heaven, sounding a trumpet; and a throne of glory was seated in the east, whereon sat a person in brightness like the morning-star. Upon which Mr. Bunyan, thinking in his dream that it was the end of the world, fell upon his knees, and with uplifted hands towards heaven, cried out, *O Lord God, have mercy upon me! What shall I do! The day of judgment is come, and I am not prepared!* and then immediately he heard a voice behind him, saying, *Repent.* And upon this he awaked, and found it was but a dream: but surely it was a very awful dream, and a *memento* sent from heaven; and it had an effect accordingly, for upon this he grew more serious, and it remained in his mind a considerable time (a). This was a part of God's dealing with him, to withdraw him from his purpose of sinning, and to keep back his soul from the pit of destruction.

At another time he dreamed that he was in a pleasant place, living in riot and luxury, banquetting and feasting his senses: where, on a sudden, even in a moment, a mighty earthquake rent the earth in sunder, and out of the wide and dreadful gap came bloody and amazing flames, and in those flames the figures of men tossed up in globes of fire, and falling down again, with horrid shrieks, cries, and execrations; whilst some devils, that were mingled with them, laughed aloud at their torments. And whilst he stood trembling at this affrighting vision, he thought the earth

(a) By the terrors of the Lord, great sinners may be persuaded to forsake their impious ways for a season, and set about a specious kind of reformation, after many solemn warnings, as was the case of Mr. Bunyan: but as convictions do not always issue in conversion, so the feeble resolutions produced by them frequently prove as the morning cloud, and pass away as the early dew, Hof. vi. 4. "Salvation is of the Lord," Josh. ii. 9. and to him all the glory of it is justly due.

shook under him, and a circle of flame inclosed him : but when he thought himself just at the point of perishing; one in white shining raiment descended, and plucked him out of that dreadful place ; whilst the devils cried after him, to leave him with them, that he might receive the just punishment his sins had deserved : yet he escaped the danger. He was extremely affrighted with this dream, and not a little glad he found it to be but a dream, though indeed it was a great deal more, for it was the secret working of the Almighty upon his spirit, to draw him from his sins, although he was ignorant of Christ, and so wedded unto sport and play that he could not leave it.

But in a little time after he fell into the company of a poor man that made profession of religion, whose discourse of religion and of the scriptures so affected Mr. Bunyan, that he betook himself to reading the bible, especially the historical part thereof ; but was yet ignorant both of the corruption and depravity of his nature, and, by a necessary consequence, of the want and worth of Jesus Christ to save him.

However, this produced outward reformation both in his words and life ; and he now was fallen into a kind of legal religion, working for life, and making up a righteousness for himself thereby (a) ; so that while he thought he kept the commandments, he had comfort ; but when at some times he broke any of them, his conscience was full of guilt and trouble : but then upon his sorrow and repentance he healed

(a) The religion of the pharisee leaves the sinner just as it found him ; yea, rather brings him into a fool's paradise, which his pride and self-righteousness will not suffer him to quit. Regeneration is the ground-work of salvation ; according to John iii. 3. " Except a man be born again, he cannot see the kingdom of God ;" he can have no adequate conception of the nature of that kingdom, much less can he enjoy the blessings of it.

himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a year; his neighbours all that time taking him for a very good man, and wondering at his reformation; though indeed all that time he was as far from the way of life, as when he was most profane (a): tho', as himself phrases it, his change of life and manners was as remarkable, as for Tom of Bedlam to become a sober man.

And now those that spoke ill of him before, began to praise and commend him, both to his face and behind his back; which, notwithstanding his reformation, puffed him up with pride, and filled him with hypocrisy. He had been mightily addicted to ringing, and, for all his reformation, was very unwilling to leave it: but his conscience beginning to be tender, he thought the practice thereof to be but vain, and so forced himself to leave it, yet could not keep his mind from hankering after it; and therefore would not ring. But then he was surpris'd with fears, that possibly one of the bells might fall and kill him; and then he durst no longer go into the steeple, but would stand at the door, and even there he was afraid lest the steeple itself should fall upon him. This both shewed continual conviction, and that yet the love of pleasures still remained, and his corrupt affections were

(a) A mere outward reformation, with the heart unrenewed, is unavailable to salvation. No effectual saving change can take place in a sinner, till, in the glass of God's law, it is given him to see his abominable nature by the fall, his numberless actual sins, and obnoxiousness to the wrath of God, and everlasting banishment from his presence and glory, on the account of them. This humbling view is wrought in the soul by the quickening Spirit of God, which in due time points it to the Saviour and Friend of the miserable and needy—to his atoning sacrifice for pardon, to his divine righteousness for justification and acceptance with God.

unmortified. Dancing was also another thing in which he much delighted ; and he found it a hard thing to relinquish that also, it being near a year before he could leave it off.

But, alas ! this was but lopping off the branches of sin, whilst the root of unregeneracy remained : this was but building upon the old foundation, which must all be overturned, where God intends to carry on his work in truth. But it pleased God, in his wonderful wisdom and goodness, to let him pass through these things, that he might the better know how to direct those poor wandering souls that should be afterwards in such a state, which in itself is very dangerous : for no sort of sinners are in a more desperate condition than those that are “ pure in their own eyes, and yet are not cleansed from their filthiness,” Prov. xxx. 12.

Not long after, the providence of God so ordered it, that Mr. Bunyan went to Bedford to work at his calling; and happened there to hear three or four poor women, who were sitting in the sun, discoursing together about the things of God ; which caused him to draw near to them, for he was by this time himself become a mighty talker of religion : but when he had heard them awhile, as himself confessed, he heard indeed, but he understood not, for they spoke of things above his reach (*a*) ; discoursing of the new birth, and the work of God on their hearts, and how they were convinced of their miserable state by nature : they

(*a*) As, on the one hand, “ the natural man receiveth not the things of the Spirit of God—because they are spiritually discerned,” 1 Cor. ii. 14. the mysteries of the kingdom of God being only revealed to new-born souls ; so, on the other, the spiritual communion of the children of God is always attended with blessed effects to their own souls, and is frequently instrumental to the conviction of others, as appears in the sequel. In such heavenly conferences, Jesus is sure to make one of the company. See Luke xiv. 15.

talked,

talked, how God had visited their souls with his love in the Lord Jesus; and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil: they also reasoned of the suggestions and temptations of the evil one in particular; and told each other by which they had been afflicted, and how they were borne up under his assaults. He heard them likewise discourse of the wretchedness of their own hearts, and of their unbelief: and of contemning and abhorring their own righteousness, as filthy, and insufficient to do them any good. And all this appeared to him to be spoken with such an air of joy and pleasantness of scripture-language, and with such an appearance of grace in all they said, that they seemed to him as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this discourse of theirs that he began to feel some unusual agitations in his own heart, and to be conscious to himself that his own condition was not so good as he had thought it to be; because, in all his thoughts about religion and salvation, the new birth never entered into his mind; but he found it was a thing he was wholly a stranger to, and unacquainted with: nor did he know the comfort of a word or promise, nor the deceitfulness or treachery of his own wicked heart (a): and as for secret thoughts, he had,

(a) It is often long, very long, before the mystery of iniquity within us, and the depths of Satan, are unfolded to the believer: this is an effect of the tender mercy of our God. The work of grace is gradual; "for it is God that worketh in us both to will and to do, of his own good pleasure," Philip. ii. 13. The Lord deals with his people, according as they can bear his manifestations. May he make us humble, thankful receivers of the inestimable blessings of redemption he so freely bestows! To such, he will give more grace; from such, he will withhold no needful blessing.

never taken any notice of them ; nor did he at all understand what Satan's temptations were, or how they were to be withstood or resisted.

But however, this discourse of these good women mightily affected him, and made him very desirous to hear further of these things : and therefore he made it his business to be going often into the company of those people, for God had touched his heart by their discourse, and he could not stay away (a). And so intent was his mind upon the knowledge of these things, that his heart, like the horse-leech at the vein, still cried out, " Give, Give," Prov. xxx. 15. And now nothing but the revelation of the mystery of faith in his own heart could satisfy him : for his whole soul was then so fixed on eternity, and the things of the kingdom of God, so far as he knew, that neither pleasures nor profits, persuasions nor threats, could make him let go his hold ; insomuch that I have heard him say, that it would have been as difficult, at that time, to have taken his mind from heaven to earth, as he found it often since to get it from earth to heaven.

But after divine grace had been thus kindled in his heart, the devil strove hard, by divers winds of temptations, to blow it out again (b) ; causing him to make several objections against himself : as, ' that he was

(a) The loving-kindness of the Lord will surely follow, to the day of eternal redemption, all those on whom he has savingly wrought by his Spirit & effectual grace given, is glory begun. The Lord alluringly draws with the cords of a man, and sweetly detains with the bands of love. It will be our wisdom to maintain holy and happy communion with a covenant God ; and, to that end, " grieve not the Spirit of God whereby ye are sealed unto the day of redemption," Eph. iv. 30.

(b) Satan, the restless enemy of souls, after he has lost his prey, will nevertheless pursue it with malicious rage, and worry and distress the Lambs of Christ's flock by a variety of temptations and fiery darts : no period of a believer's life is exempt from them ; but blessed be our loving and almighty Shepherd for that encouraging promise, Isa. liv. 17. " No weapon formed against thee shall prosper."

cast.

cast away; and one that had no faith, and never could have any, because he was not elected.'

One thing, that was likewise a great stumbling-block to him, was, that the devil was let loose at this time in a sort of people that called themselves Ranters; and indeed they deserved that name, giving up themselves to those filthy uncleannesses that ought not to be named amongst christians: notwithstanding which, they wrote several books that were highly in esteem among those who were old professors. And among those that became Ranters, was that poor man before spoken of, who had been all along Mr. Bunyan's intimate companion (*a*); this man turned one of the worst and vilest of these people, living in all manner of filthiness; denying there was either God, angel, or spirit, and laughing at all exhortations to sobriety; and when Mr. Bunyan rebuked him for it, he would laugh the more, and pretend that he had gone through all religions, and could never alight on the right till then; persuading him to be of the same opinion with him, and a companion of his wickedness. But God design'd to make him a chosen vessel of honour, and an instrument for the carrying on the purposes of his own glory, and therefore begat in his heart so great an aversion to, and loathing of those wicked principles, that he quite left his company, and became a greater stranger to him afterwards than he had been a familiar before (*b*). But because several old professors (as has been already said) seemed to ap-

(*a*) See before, page 3.

(*b*) No doubt but this good man had recourse to the word of God in this difficult case; and, from that, judged of principles from practices. He then saw that Christ could have no concord with Belial, 2 Cor. vi. 15. He then wisely applied to the throne of grace, for wisdom and direction from that bountiful God who giveth liberally, and upbraideth not, James i. 5. To be like-minded on such occasions, will prove a happy means of deliverance in every time of trouble, distress, and danger.

prove of their books, Mr. Bunyan ventured to read some of them ; but not being able (as he said) to make a judgment of them, he addressed himself to God in the following words : ‘ O Lord, I am a fool, and not able to know the truth from error : Lord, leave me not to my own blindness, either to approve or condemn this doctrine : if it be of God, let me not despise it ; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot ; let me not be deceived, I humbly beseech thee.’ I could not forbear inserting this passage (which I transcribed out of his book called *Grace Abounding*), because it shews at once both the great sincerity and tendernefs and deep humility of this holy man, and of what an excellent spirit he was.

But these people’s errors, and much more their wicked practices, endeared God’s word to him exceedingly ; so that now he began to look upon the Bible with new eyes, as it were, and to read so as he never read before. At first, he only took pleasure in reading the historical part ; but now the epistles of Paul were sweet and pleasant to him : yea, so much sweetness did he find therein, that he was scarcely ever absent (when he had an opportunity) from reading of them, or meditating on them ; still crying out to God, that he might know the truth, and the way to life and glory.

But he was a long time troubled with very sore temptations, as I said before ; and three things there were that the tempter made use of to try him (a).

(a) All are not tempted in the same way ; the adversary has various engines for his purpose : he knows our besetting and constitutional sin. But our Jesus has conquered him for us, and, through faith and prayer, will conquer him in us, and give strength to resist his utmost efforts and snares. If we cleave to this all-sufficient Saviour in loving obedience, and walk in his ways, he will, in his own best time and manner, rescue us from every enemy to our peace, and at length magnify his grace in our complete and everlasting salvation. Wait, I say, on the Lord.

One great thing was, the questioning of his faith, having frequently such thoughts as these injected into his mind: ‘How if you want faith?’ And, ‘How can you tell that you have faith?’ This put him to great perplexities: he knew not that he had it; and yet, without it, he saw he was like to perish for ever: so that though at first he was willing to overlook it, yet considering of how great moment it was for him to be satisfied therein, he was willing to put himself upon the trial, whether he had faith, or no (a). But while he was considering how he should make a satisfactory trial of this matter, the tempter sought again to take advantage upon him, coming in with this delusion, ‘that there was no way for him to try whether he had faith, but by trying to work some miracle.’ Nor wanted he scripture to back it; for, as he perverted the scriptures when he tempted our blessed Lord, so did he also the words of our blessed Saviour, in tempting this his servant, urging Matth. xvii. 20. “If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.” The temptation proceeded so far, that one day Mr. Bunyan, being between Elstow and Bedford (the temptation being then hot upon him, to try his faith by doing some miracle),

(a) Inquiries of this sort often bring young converts into great embarrassments. The scriptural definition of faith is, that it is “the substance of things hoped for, the evidence of things not seen,” Heb. xi. 1. Faith comes by venturing on Christ as he is offered in the word;—mercy to the miserable, salvation to the lost. If we honour God, by giving credit to his word, he will honour that faith, by giving us joy and peace in believing. Christ says, “*Whosoever will, let him come,*” &c. Let every doubting heart reply, Lord, I, an unworthy, wretched sinner, am one of the number thou invite: *save me, or I perish!*—God’s call is universal; let none exclude themselves; but take the water of life freely. As faith is the gift of God, we should pray for that blessing, and an increasing possession of it.

he was about to say to some puddles that were then in the horse-pad, *Be dry!* and as he was going to speak, this thought came into his mind, ‘*Pray first*, that God would make you able;’ and when he was about to pray, he had some secret impulse that prevailed with him, not to put his faith upon that trial; and so he continued for some time at a great loss, not knowing whether he had faith, or not.

Another temptation, with which he was assaulted, was, ‘Whether or no he was elected:’ and this temptation was strengthened with this scripture, “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,” Rom. ix. 16. for by this scripture he evidently saw, that, unless God had chosen him to be a vessel of grace, all he could do would be ineffectual for the obtaining of salvation; and therefore this was continually in his mind, ‘How can you tell that you are elected? And what if you should not?’ (a) And these questions seemed so hard, and to be of that weight, that he knew not how to answer them. But there is nothing too hard for divine grace to overcome: for one day, just as his hope was giving up the ghost, and that he was at the utmost point of despair, the following sentence was darted into his soul as if it had been immediately from heaven, and fell with great weight upon his spirit, “Look at the generations of old, and see, did ever

(a) The best way to be assured of our election, is, not to cavil at, ridicule, or argue presumptuously about the doctrine; but to examine and compare our state with the touchstone of truth, the word of God. A good tree is always known by its fruits: the elect of God, in like manner, know Christ, esteem him precious, and cheerfully obey him from principles of love and gratitude. As, by faith, we embrace the Saviour, and live upon his fullness; so all comforts, assurance, holiness, patience, perseverance, &c. come in the way of believing. These fruits prove our election. Note well, the Lord is a God of means, and of order: beware, therefore, of enthusiasm, and of tempting God. Read 1 John ii. 3. John xiv. 15.

any trust in God, and was confounded?" This gave him mighty encouragement in that case, and was thus expounded to him: 'Begin at the beginning of Genesis, and read to the end of the Revelation, and see if you can find there was any that ever trusted in God, and was confounded. And if none that trusted in God ever miscarried, then your duty is, to trust in God, and not to concern yourself about election, which is a secret thing.'

Another temptation that violently assaulted him, was, 'How if the day of grace should be past and gone?' And, to aggravate this, the tempter suggested to him, that the good people in Bedford (before named) being converted already, they were all that God would save in those parts, and therefore he was come too late, for they had got the blessing before him. This was a very cutting thing to him, for he verily thought it might be so: and those thoughts made him wander up and down in the bitterness of his spirit, bemoaning his sad condition (*a*), and crying out, 'Oh that I had turned sooner! O how have I trifled away my time, till heaven and my soul are lost!' But after he had passed many days in this disconsolate state, it pleased the Father of mercies to shine upon his soul by that blessed word, Luke xiv. 23, 24. "Compel them to come in, that my house may be filled:—AND YET THERE IS ROOM." The last words gave him abundant consolation, and were a full answer to Satan's suggestion, that the day of grace was past.

(a) We cannot have too humiliating a perception of our sinful nature and actual transgressions; but at the same time let us beware of detracting from the infinite extent of the grace of God in Christ Jesus, by despair and unbelief: for where sin hath abounded, grace hath much more abounded to the penitent and sin-forfaking soul. May the long-suffering of God, and his unmerited, unsought-for mercy, lead every poor desponding soul to repentance, and acknowledgment of the truth! Thus Jesus will be glorified, and the hearts of disconsolate sinners refreshed.

But this holy man had been a great sinner, which he always aggravated against himself on all occasions; reckoning up, like Paul, his own villainy before his conversion: "I was mad against the saints," says that blessed apostle in one place; and, in another, "I persecuted the church of God." So in the like manner our worthy Mr. Bunyan cries out of himself, 'I was a town sinner: I was the vilest in the country, a Jerusalem sinner; murdering the Son of God afresh by my ungodly deeds, and putting him to open shame.' This, I say, made him undergo many of the buffetings of Satan, and the hidings of God's countenance for months and years together; still mourning as a dove, and chattering as a swallow. And yet in this also behold the wisdom and goodness of God: for by these things men live, and in all these things was the life of his spirit. God wonderfully fitted him, by all these temptations, to be a support to many others that laboured under those or other temptations; for by this means he was one that knew how to speak a word in season to the weary and fainting soul, administering to others those comforts wherewith he himself had been comforted of God (a).

But to return where we left off, even to his temptations: he was mightily buffeted, by the enemy of souls, about effectual calling; for that being one of the links of the golden chain of salvation mentioned by the apostle

(a) Mr. Bunyan's support amidst these fiery trials, confirmed the truth of that scripture, "The Lord knoweth how to deliver the godly out of temptations," 2 Pet. ii. 9. Blessed is the soul, that, still waiting upon God in his ways, can, under every afflicting dispensation, say with the prophet Micah, vii. 9. "I will bear the indignation of the Lord, because I have sinned against him;" and with Jeremiah, Lam, iii. 39. "Wherefore doth a living man complain, a man for the punishment of his sins?" "Let patience, therefore, have her perfect work," James i. 4.

in the ninth of the Romans, ‘ if that be left out, the ‘ whole chain was broken :’ this made him pant and breathe and cry, with all the longing of an enamoured soul, to Christ, to call him ; for then he saw such a beauty in a converted and called state, that he could not be contented without it : and I have heard him affirm, that at that time, had he had the whole world, it had all gone, yea ten thousand worlds, could he have purchased the blessing of a called and converted state with others ! for such were the only lovely persons in his eyes. But that word of Christ, Mark iii. 13. stood like a brazen wall against him, to shut him out from all the hopes of happiness : his words were these ; “ He (Christ) went up into a mountain, and CALLED to him WHOM HE WOULD.” This word made him faint and fear, and yet it kindled a fire in his soul : that which made him fear, was, lest Christ should have no liking to him, for HE CALLED WHOM HE WOULD. And God was pleased to let him lie many months in that condition ; and then he gave him comfort by that word in Joel, iii. 21. “ I will cleanse their blood that I have not cleansed :” encouraging him thereby still to wait upon God ; and though he was not already, yet he might still be called.

About this time he began to make his condition known to those poor people, whose discourse had been the first occasion of his real conversion (*a*). When they had heard him, they told Mr. Gifford, the worthy pastor of that church, who was himself willing to be

(*a*) Christian conversation is often made happily instrumental to saving knowledge, tends to remove unbelieving doubts and fears, strengthen weak believers, and confirm others in the faith ; therefore the advice is, “ Forsake not the assembling of yourselves together,” Heb. x. 25. and the encouragement our dear Lord gives for spiritual conference, is very engaging, “ Where two or three are met together in my name, there am I in the midst of them,” Matt. xviii. 20.

well persuaded of him, and he invited him to his own house, where he heard him converse with others about the dealings of God with their souls: from which he still received further convictions, and saw more of the deceitfulness of his own heart.

After this, a very great storm of temptation fell upon him, whereof he had some warning before, from that scripture following him, "Simon, Simon, when thou art converted, strengthen thy brethren;" altho' then he understood not the meaning of it. This temptation was a flood of blasphemous thoughts poured in upon him, insomuch that he questioned the very being of God, and of his beloved Son, doubting whether there was at all in truth a God or Christ; and whether the holy scriptures were not rather cunningly-devised fables, than the pure word of God.

The tempter also assaulted him with this, 'How can you tell but the Turks may have as good a scripture, to prove their Mahomet the Saviour, as we have to prove that our Jesus is (a)?' with many the like blasphemous suggestions.

Under this sore affliction and desertion he went a great while; but when God's time to comfort him was come, he heard one preach a sermon on Canticles iv. 1. "Behold, thou art fair, my love; behold, thou art fair." But at that time the minister made these two words, "my love," the subject of his sermon:

(a) It behoves every one, who is in earnest about their salvation, to be firmly persuaded, that the scriptures, from their simplicity, purity, consistency, self-denying precepts, and universal opposition to sin, can be no other than the unerring word of the God of wisdom, truth, and love,—the transcript of the Divine Mind. This being allowed, the absurd notion of universal redemption, or of salvation by any other method than that proposed in the gospel, will appear to be founded in pride, ignorance, and be of dangerous tendency; forasmuch as we are told, that "there is no other name, given under heaven, whereby men can be saved, but that of Jesus Christ," Acts iv. 12. "Blessed are all they that put their trust in him!" Ps. ii. 12, from

from which, after he had a little opened the text, he drew these several conclusions :

1. That the church, and so every sacred soul, is Christ's love, when loveless.
2. Christ's love, without a cause.
3. Christ's love, when hated of the world.
4. Christ's love, when under temptation and desertion.
6. Christ's love, from first to last.

The sermon (though very excellent) was nothing to him : but that which most affected him, was, the application of the fourth particular, which was, ' If it be so, that the saved soul is Christ's love, when under temptations and under desertion, then, poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of God's face, yet still think on these two words, *my love.*' And as he was going home, these words came into his thoughts again, inso-much that he said in his heart, ' What shall I get by thinking on these words ?' And this thought had no sooner passed, but these words began to kindle on his spirit, ' Thou art my love, thou art my love,' twenty times together (a) ; and still as they ran in his mind, they grew stronger and warmer, and began a little to revive him : but being still between hope and fear, he said in his heart, ' But is it true ? But is it true ?' ingeminating the words. At which that sentence darted into his mind, " He wist not that it was

(a) Thus we see, that when effectual grace has begun to work savingly upon a sinner's heart, by the drawings of the Father, God's purposes of love are, like himself, unchangeable and eternal : no obstacle shall be able to counteract or set them aside : for, " the gifts and calling of God are without repentance", Rom. xi. 29. " God rests in his love," Zeph. iii. 17. and " whom he loves, he loves unto the end," John iii. 1. May these gracious declarations call forth our gratitude and love to God, incline us to devote our hearts and lives to his service ; and dispose us, thro' his grace, to glorify our God and Saviour in all things !

true that was done unto him of the angel," Acts xii. 6. And then he began to give place to the word that made this joyful sound within his soul: 'Thou art my love, thou art my love, and nothing shall separate thee from my love.'

Many more were his temptations at sundry times, and on divers occasions; but God delivered him out of them all, and at last set his feet in a large place, filling his soul with joy and gladness.

About the year 1655 he was baptized, and admitted a member of the church at Bedford; who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, he was earnestly desired, by the congregation, to communicate to them those spiritual gifts with which God had blessed him. He at first very modestly excused himself out of a sense of his own weakness and inability (*a*); but being further pressed unto it by them, he consented: but though his bashfulness did at first decline a public assembly, and he dispensed his

(*a*) The work of the ministry is undoubtedly a most important charge: "Who is sufficient for these things?" None should engage in it, unless they are conscious of a divine call, lest, the blind leading the blind, they both fall into the ditch, and perish together. It should never be entered upon without earnest prayer for God's assistance and support throughout, well knowing the awful account they must one day give at Christ's judgment-bar. Thus did Isaiah, Jeremiah, Ezekiel, and others under the Old Testament: so have done, and will do, every true shepherd under the New; but, "an hireling careth not for the sheep," John x. 12. he can neither feed or defend them.—Seeing, then, the duties of the sacred office are so painful and weighty, it should be equally the concern of every pious christian to beg, that the God of all grace will grant to each faithful labourer strength, matter, and utterance in the arduous employ; and that, experiencing the excellency and suitableness of Christ to their own souls (his precious blood to pardon, his perfect righteousness to justify, and his holy Spirit to sanctify), they may be able to set him forth as the chief and only good to others; and that their blessed Master may fulfil his gracious promise concerning them, "Lo, I am with you always, even unto the end of the world," Matt. xxviii. 20.

gift

gift only in private among friends, yet it was with so much life and power, and so exceedingly to their edification, that they could not but give thanks to the Father of mercies, for the great grace he had bestowed upon him.

After this, when some of the congregation were sent forth into the country to teach, they desired Mr. Bunyan to go along with them, which accordingly he did: and, by their persuasions, did exercise his gift (but still privately) among the good people where he came: which they also received, with rejoicing at the mercy of God shewed toward him, professing their souls very greatly edified thereby.

Some time after which, he was, by solemn prayer to the Lord, and fasting, more particularly called forth and set apart for the more public preaching of the word of God: which he entered upon with great fear and trembling, and with a deep sense of his own unworthiness: and God was pleased to bless and prosper the work of his hand, so that many souls were every-where brought to lay hold upon the Lord Jesus by believing, and to the receiving of the truth in the love thereof, through his ministry, to the praise and glory of God's grace (a).

One remarkable instance I cannot omit, and that is, That being to preach in a church in a country-village (before the Restoration of king Charles) in

(a) See the preceding note: to which we may here add, that as the blessings arising from a lively, gospel ministry, cannot be too highly prized; nor those heavenly messengers too much revered and beloved for their useful labours in promoting the glory of God by the salvation of sinners, in which momentous concern their whole strength, time, and talents are engaged;—so nothing can contribute more to their joy, than when they see their pastoral charge become fruitful branches in the heavenly Vine; and that they do not only speculatively believe, but, receiving the truth in love, obey and walk in it. This they will do by looking stedfastly to Jesus, and deriving from his fulness grace for grace. Herein our privilege, happiness, and duty unite.

Cambridgeshire ; and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of them neither, inquired what the meaning of that concourse of people was (it being upon a week-day) ; and being told that one Bunyan, a tinker, was to preach there, he gave a boy two-pence to hold his horse, saying, He was resolved to hear the tinker prate : and so he went into the church to hear him. But God met him there by his ministry, so that he came out much changed, and would, by his good will, hear none but the tinker for a long time after, he himself becoming a very eminent preacher in that county afterwards. This story I know to be true, having many times discoursed with the man, and therefore I could not but set it down as a singular instance of the power of God that accompanied his ministry (*a*).

But a powerful ministry being the greatest enemy to the devil's kingdom, as that which plucks his vassals out of the very jaws of hell, no wonder that he rallied all his force against Mr. Bunyan ; for he having preached the gospel about five years, was apprehended at a meeting, and carried before a justice of peace, who committed him to prison, though he offered security for his appearing at the next sessions ; his reason for it being, because his security would not consent to being bound up that he should preach no more to the people.

(*a*) Here we find, that the foolishness of preaching became the power of God to the salvation of a great sinner. Thus it will always be : for wherever a faithful minister is sent forth to publish the gospel, the Lord is about to evidence his mercy and grace to some, by opening the eyes of their minds, delivering them from the bondage of sin and Satan, and bringing them into that liberty wherewith the Son of God makes them free indeed. See John viii. 36. This is the only liberty worth contending for ; since it subdues the empire of sin, gives access to God, and will end in an eternal deliverance from sin, sorrow, pain, and every evil, both to soul and body, in that kingdom above, where will be quietness and assurance for ever.

At the sessions, he was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the church of England. Mr. Bunyan was a man of a free and open spirit, and would not dissemble to save himself, especially in his Master's cause : and therefore frankly owned his being at a meeting, and preaching to the people ; and that he was a dissenter from the established worship, acknowledging (as the apostle Paul had done before him), that " after the way which they called heresy, so worshipped he the God of his fathers." The justices took this open and plain dealing with them for a confession of the indictment ; and sentenced him to a perpetual banishment, because he refused to conform, in pursuance of an act made by the then parliament. Upon which he was again committed to prison, where, tho' his sentence of banishment was never executed upon him, yet he was kept in prison for twelve years together, bearing that tedious confinement in an uncomfortable and close prison, and sometimes under cruel and oppressive gaolers, with that christian patience and presence of mind as became a minister of Jesus Christ, and such a cause as he was engaged in, and suffered for (a).

But though his enemies, stirred up thereto, were very many, yet were they with-held by a divine power from executing the sentence of his banishment ; for

(a) The true and zealous ambassadors of Christ are in nothing more distinguished from the world, than by the sufferings they endure in calling sinners to repentance : the rage of men and devils will then be let loose upon them ; their names will be cast out as evil, their doctrine defamed, and their persons abused and afflicted : but their Lord forewarned them of these things, when he said, " Marvel not if the world hate you ; it hated me, before it hated you," John xv. 18. and to this day it persecutes Christ in his members, and the same Spirit in both ; see Matt. x. 22. But our almighty Redeemer, who never changes in his love, will make his people more than conquerors, by the power of his grace working in and for them.

God had other work for him to do in England : and then his bonds and imprisonment, through the overruling providence of that God, who is both wonderful in his counsel, and excellent in working, tended much to the furtherance of the gospel ; and, by his suffering here, he confirmed and sealed the truth which before he had preached.

It was by making him a visit in prison that I first saw him, and became acquainted with him ; and I must profess, I could not but look upon him to be a man of an excellent spirit, zealous for his Master's honour, and chearfully committing all his own concerns unto God's disposal. When I was there, above threescore dissenters were in the prison, besides himself, taken but a little before at a religious meeting at Kilsow, in the county of Bedford ; besides two eminent dissenting ministers, to wit, Mr. Wheeler, and Mr. Dun (both very well known in Bedfordshire, though long since with God) ; by which means the prison was much crowded. Yet in the midst of all that hurry which so many new-comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith, and plethora of divine assistance, that has made me stand and wonder (*a*).

Nor did he, while he was in prison, spend his time in a supine and careless manner, or eat the bread of idleness, for there I have been witness that his own hands have ministered to his and to his family's necessities, by making many hundred gross of long tagged

(*a*) When afflictions for the truth's sake abound, the consolations of God's dear children will neither be few nor small. In the mean time, they should commit themselves, and all their concerns, into the hands of a faithful Creator and Saviour, 1 Pet. iv. 19. well knowing, that the Lord can either deliver his ministers out of prison by an angel, as he twice did Peter, Acts v. xii. or, by the power of his Spirit, make their imprisonment conduce more to his glory than their enlargement might have done ; which was probably the case with respect to his beloved servant here.

thread laces, to fill up the vacancies of his time, which he had learned for that purpose, since he had been in prison. There also I surveyed his library, the least, and yet the best that ever I saw, consisting only of two books, a Bible, and the Book of Martyrs. And during his imprisonment (since I have spoke of his library), he wrote several excellent and useful treatises; particularly, *The Holy City*, *Christian Behaviour*, *The Resurrection of the Dead*, and *Grace abounding to the Chief of Sinners*; with several others.

I cannot leave the subject of his imprisonment, till I have given the reader a taste of some of his experience there. He professed he never had so great an inlet, in all his life, into the word of God, as then. Those scriptures, that he saw nothing in before, were then in prison made to shine upon him. Jesus Christ also was never more real and sensible to him than then: ‘for there,’ said he, ‘I have seen him and felt him indeed:’ and that word, 2 Pet. i. 16. “We have not preached unto you cunningly-devised fables,” was a blessed word unto him there. He has sometimes been so carried up above all fears and temptations (*a*), that he has been able to laugh at destruction, and to fear neither the horse nor his rider. There it was that God gave him sweet and precious sights of the for-

(a) As our precious, sympathizing Redeemer shares in all the sufferings of his people, for his righteous cause: so, under every trying circumstance, while they humbly and patiently depend upon his almighty arm and loving heart, he will support, strengthen, and comfort them with unusual manifestations of his most tender regard and special favour. He has done so from the beginning, as his dear servants now in heaven can testify; and he has promised in his word of infallible truth, that he will never leave nor forsake them, till he has subdued all their enemies, and sent forth judgment unto victory, Matt. xii. 20. he will also cause their light afflictions to work out for them a far more exceeding and eternal weight of glory, 2 Cor. iv. 17.

givenness of his sins, and of his being with Jesus in another world : yea, here it was that he found, upon every temptation, that God stood by him, and rebuked the tempter.

But, notwithstanding all this, he found he was a man compassed with infirmities, and that a concernment for his poor wife and children would now-and-then be thrusting in, the parting from whom would be to him like the pulling off the flesh from his bones ; for he was both a loving and tender husband, and an indulgent father, perhaps somewhat to a fault ; and the many miseries, hardships, and wants, that his poor family was like to meet withal, if he should be taken from them, would often come into his mind (a) ; especially his daughter, who was blind, which lay nearer his heart than all the rest ; and the thoughts of her enduring hardship, would at some times be almost ready to break his heart : but he found God gracious to him even in this particular also, greatly supporting him by these two scriptures, Jer. xlix. 11. xv. 11. “ Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me.” “ The Lord said, Verily it shall go well with thy remnant : verily I will cause the enemy to intreat thee well in the time of evil.”

After this blessed man had suffered twelve years imprisonment for the testimony of a good conscience, and stopp'd the mouths of his greatest enemies, by his holy, harmless, and inoffensive conversation, it pleased God to stir up the heart of Dr. Barlow, bishop of

(a) The tender feelings of christians for their distressed relatives are by no means incompatible with grace, but, on the contrary, are evidences of it : yet at the same time, under anxious and distrusting fears on their account, it will be our happiness to have recourse to some of the precious and encouraging promises contained in God's word ; being assured, he is faithful that hath promised, and knows how to apply them for our comfort. O for more waiting faith on the adorable Emanuel !

Lincoln, to be a means of his deliverance; which I mention to this bishop's honour.

After his being at liberty, he made it a great part of his business to visit the saints of God abroad, paying his christian acknowledgments to them, especially such whose hearts God had drawn forth to support him under his sufferings, preaching the gospel where-ever he came, and exhorting all not to be afraid or ashamed of taking up the cross of Christ, or to forsake the assembling of themselves together, though the laws were against it, as knowing that God ought to be obeyed before man: and for such as were under sufferings upon that score, he made it his particular care to get and send relief to them. He also took great care to visit the sick, and to support them both externally and internally, according to their wants, and his ability. And God so blessed his ministry, and accompanied it with his special presence, that many souls were brought to the acknowledgment of the truth as it is in Jesus.

He was also very ready and successful in reconciling the differences that were among God's people, where-ever he found them; and by that means had saved many families from ruin; being an ambassador of peace in every respect (a).

He would frequently look back upon former deliverances, and bless God; of which some were exceedingly remarkable, and none more so than that which I am now going to relate. Being a soldier in

(a) So opposite was Mr. Bunyan's spirit to that of an Antinomian, that he not only enforced and published the doctrines of grace in their genuine purity and consistency; but also believed, held, and preached (agreeable to the inspired writings of Paul, James, and the rest of the apostles), that the faith which does not work by love to God and man, cannot be the faith of God's elect. That these were the sentiments of this good man, the above attestations of his kind and benevolent disposition (not to mention his writings throughout), evidently prove.

the parliament's army, at the siege of Leicester, in 1645, he was drawn out to stand centinel, but another foldier voluntarily desired to go in his room; which Mr. Bunyan consenting to, he went; and, as he stood centinel there, was shot into the head with a musket-bullet, and died. This was a deliverance that Mr. Bunyan would often mention, but never without thanksgiving to God.

He was a man of a piercing judgment, and had a great insight into things; as appeared in the late reign, when liberty of conscience was so unexpectedly given by king James II. to dissenters of all persuasions. He saw it was not out of kindness to dissenters that they were so suddenly set at liberty; and freed from the hard persecutions that had long lain so heavy upon them. He acknowledged, that liberty of conscience was good; and was every man's birthright by a divine charter; but he could not believe it was then given out of a good end; and that the bright sunshine of the present liberty, was but to introduce a black cloud of slavery upon us, when once the designs then laying were ripe for execution; and therefore exhorted his congregation at Bedford, and others also, to make use of the Ninevites' remedy, to avert the impending storm (a).

It was his constant practice, when he had his liberty, to come up once a year to London, and to preach in several places there, but more particularly

(a) Mr. Bunyan had the penetration to discern, as all wise and good men have, that the Christless world, whatever fair appearances they may put on, can ultimately mean no real good to the cause, people, and ways of God: some sinister design often lurks under their specious pretences. It must be so, in the nature of things; for the upright christian, by his principles and practice, condemns the world, and is hated by it; and "can two walk together, except they be agreed?" Amos iii. 3. In every exigence, and in all difficulties, if we apply to the Lord Jesus in humility, and by fasting and prayer, he will give wisdom, succour, power, and victory over every spiritual enemy, and, in the end, eternal salvation.

in Southwark, near the Falcon; and his labours met with a general acceptance from all his auditors. And from London he used to ride his circuit in the country, visiting the saints, and strengthening their hands in the ways of God.

In his family, he kept up a daily and constant course of prayer, reading, and exhortation; instructing his children, and exhorting them to walk in the ways of God. He had the blessing that Agar prayed for, "neither poverty nor riches;" but God always gave him food convenient. I once told him of a gentleman in London, a wealthy citizen, that would take his son Joseph apprentice without money, which might be a great means to advance him: but he replied to me, 'God did not send him to advance his family, but to preach the gospel' (a).

The last act of his life was a labour of love and charity: for a young gentleman, who was Mr. Bunyan's neighbour, having fallen under the displeasure of his father, he desired Mr. Bunyan to be the instrument of making up the breach; which he both undertook, and happily effected: but in his return to London, being overtaken with excessive rains, and coming to his lodgings very wet (which was at Mr. Straddock's, a grocer, at the Star upon Snow-hill), he fell sick of a violent fever, which he bore with much constancy and patience, resigning himself to the will of

(a) This worthy labourer, agreeable to the advice given by Jeremiah to Baruch, Jer. xlv. 5. sought not great things for himself; but, like a faithful steward of the gifts of God, preferred the glory of his divine Master, and the salvation of immortal souls, to every inferior object. He had, no doubt, often meditated with holy, humble confidence, on that question of our Lord to his disciples, Luke xxii. 35. "When I sent you without purse and scrip and shoes, lacked ye any thing? And they said, Nothing." He well knew, that as the God who possesses heaven and earth had imparted to him the bread of life to break to his people, he would withhold no earthly blessing from him and his. May the Lord increase our faith in this bountiful Saviour!

God, and desiring to be dissolved, that he might be with Christ: he looked upon life as a delay of that blessedness which his soul was aspiring to, and thirsting after: and in this holy longing frame of spirit, after a sickness of ten days, he breathed out his soul into the hands of his blessed Redeemer, following his happy Pilgrim from the City of Destruction to the Heavenly Jerusalem (a).

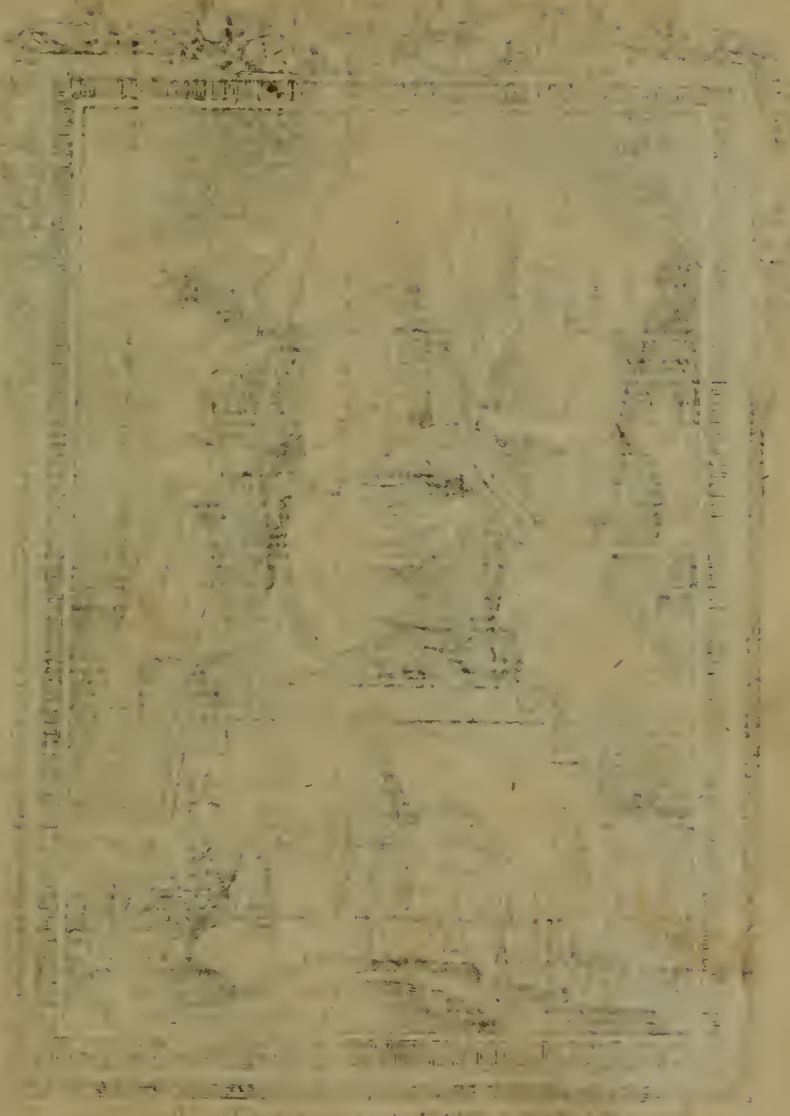
A few days after his decease, his remains were interred in Bunhill-Fields burying-ground, and a handsome tomb erected to his memory, which is still to be seen.

(a) He now hungers and thirsts no more, but derives endless supplies of love, peace, and joy, from the inexhaustible fulness of the God-Man: he now waits for the reunion of soul and body, the day of eternal redemption, when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," Dan. xii. 3. Reader, may the Lord the Spirit enable us so to follow him, as he followed Christ, that we, together with him and the redeemed, may enter into the joy of our Lord, and unite our songs of praise, with the celestial host, to Him that sitteth upon the throne, and to the Lamb for ever and ever! Amen.

The following short ELEGY was written by a Friend of his:
In Memory of Mr. JOHN BUNYAN, who departed this Life Aug. 17.
1688. and in the fifty-ninth Year of his Age.

THE PILGRIM, travelling o'er the world's vast stage,
At last does end his weary pilgrim age:
He now in pleasant vallis does sit down,
And, for his toil, receives a glorious crown;
The storms are past, the terrors vanish all,
Which in his way did to affrighting fall.
He grieves not, sighs no more, his race is run
Successfully, that was so well begun.
You'll say, He's dead: Alas, he cannot die;
He's only chang'd to immortality.
Weep not for him who has no cause of tears:
Hush then your sighs, and calm your needless fears.
If any thing in love to him is meant,
Tread his last steps, and your own sins repent.
If knowledge of things here at all remains
Beyond the grave, to please him for his pains
And sufferings in this world, then live upright,
And that will be to him a grateful sight.
Run such a race, as you again may meet,
And find your conversation far more sweet,
When, purg'd from dross, you shall, unmix'd, possess
The purest essence of eternal bliss.

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Bunyan's HOLY-WAR ,with Notes .

Plate 1.

Page 1.



EMBLEMATIC REPRESENTATIONS of The HOLY-WAR .

Tamilton delin.

Granger sculp.


The upper part alludes to the Kingly power which was acknowledged to belong to Emanuel after he had made a conquest of Mansoul. — The under part shews the Town, with both army and the Author, whose faithful nept to the World in his Works is denoted by the Plumb-line.

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N O T E S,
EXPLANATORY, EXPERIMENTAL,
AND PRACTICAL,
O N
T H E H O L Y W A R,
BY MR. JOHN BUNYAN,
Author of the PILGRIM'S PROGRESS, &c.

A R E L A T I O N of the HOLY WAR, &c.

 N my travels, as I walked through many regions and countries, it was my chance to arrive at that famous continent of Universe. A very large and spacious country it is: it lieth between the two poles, and just amidst the four points of the heavens. It is a place well watered, and richly adorned with hills and vallies, bravely situated; and for the most part (at least where I was) very fruitful; also well peopled, and a very sweet air (*a*).

(*a*) The world described, as in its present state; wherein, notwithstanding the alteration it incurred by sin, we may still discern the most lively traces of the wisdom, power, and providence of God: since "the invisible things of him, from the creation of the world, are clearly seen and understood by the things that are made, even his eternal power and Godhead," Rom. i. 20.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much (it is said) as do the planets themselves: some are right, and some are wrong, even as it happeneth to be in lesser regions (*a*).

In this country, as I said, it was my lot to travel; and there travel I did, and that so long, even till I had learned much of their mother-tongue, together with the customs and manners of them among whom I was. And, to speak truth, I was much delighted to see and hear many things which I saw and heard among them: yea, I had, to be sure, even lived and died a native among them (I was so taken with them and their doings), had not my Master sent for me home to his house, there to do business for him, and to oversee business done (*b*).

Now there is, in this gallant country of Universe, a fair and delicate town, a corporation called MAN-

(*a*) The world (with respect to its inhabitants) is here delineated in the disordered state it was reduced to by the fall of our first parents, who involved all their posterity. Before that fatal event, all was harmony, beauty, and united praises to the beneficent Creator; but sin introduced discord, a comparative deformity, disease, and death, and entailed a curse on the whole creation: thenceforward the mind became depraved, and debilitated in all its faculties, so that the understanding, will, and affections, were not only totally alienated and estranged from God, but branched out into various species of error and discordancy, in proportion as mankind increased, whose hearts, being thus infected, became utterly blind, and their imaginations vain; giving themselves up to commit all kinds of abomination with greediness; which, in the early ages, provoked God, after much forbearance and long-suffering, to sweep them all off, except one family of eight persons, from the face of the earth, by a deluge of water, Gen. vii. 23.

(*b*) True it is, that, in our natural state, the lust of the flesh, the lust of the eye, and the pride of life, captivate and ensnare the soul; so that, if the Lord did not work a miraculous change upon us by the quickening power of his Spirit, we could be content to take up with the poor, unsatisfying enjoyments of time and sense which this world affords; to remain unacquainted with, and regardless of, God and happiness; and, what is worst of all (but inevitable, if unrenewed at death) to become certain heirs of eternal misery in the life to come.

SOUL;

A natural
state pleas-
ing to the
flesh.

SOUL ; a town for its building so curious, for its situation so commodious, for its privileges so advantageous (I mean with reference to its original), that I may say of it, as was said before of the continent in which it is placed, “ There is not its equal under the whole heaven” (a).

As to the situation of this town, it lieth between the two worlds ; and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one SHADDAI (b) ; and he built it for his own delight, Gen. i. 26. He made it the mirror and glory of all that he made, even the top-piece, beyond any thing else that he did in that country. Yea, so goodly a town was Mansoul, when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sung for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all were commanded to acknowledge Mansoul for their metropolitan, all were enjoined to do homage to it. Ay, the town itself had positive commission, and power from her King, to demand service of all, and also to subdue those that any-ways denied it.

Scriptures.

The Almighty.

Created angels.

(a) The soul of man, being immortal, is of inestimable value. It is the breath of God, a particle of the divine nature : created, at first, in righteousness and true holiness, but now dreadfully disfigured and defiled by sin ; very far (not to say wholly) gone from original righteousness. The soul is all that is intrinsically and supereminently valuable in the human composition ; for according to the nature, disposition, and bias of it, so is the whole man. The body dies, and moulders to dust : but the soul lives for ever, and, if re-united to God here, will flourish in immortal youth in a better world. The care of that precious deposit (if I may so term it) is therefore of the utmost consequence ; for “ what will it profit a man, to gain the whole world, and lose his own soul ? or what can he give in exchange for his soul ?” Matt. xxvi. 25. O may the promoting its eternal and best interests be our principal object and concern !

(b) All-sufficient ; or almighty, as in the margin. Grammarians differ with respect to the etymology of this word ; some deriving it from the Hebrew, others from the Greek.

The heart.

There was reared up, in the midst of this town, a most famous and stately palace : for strength, it may be called a castle ; for pleasantness, a paradise ; for largeness, a place so copious as to contain all the world, Eccles. iii. 11. This place, the King SHADDAI intended but for himself alone, and not another with him (a) : partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place SHADDAI made also a garrison of ; but he committed the keeping of it only to the men of the town.

The powers
of the soul.

The body.

The walls of the town were well built ; yea, so fast and firm were they knit and compacted together, that, had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt, by the most mighty adverse potentates, unless the townsmen gave consent thereto.

The five
senses.

This famous town of Mansoul had five gates, at which to come out, and at which to go in ; and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced, but by the will and leave of those within. The names of the gates were these : Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel gate.

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet

(a) The heart of man, in its incorrupt state, was ever aspiring towards God in adoration, love, and praise ; extolling and admiring his divine perfections, and the wonders of creation, in his various works. Such a heart also God himself delighted to dwell in, Prov. viii. But alas ! how is the pure gold become dim ! how is the fine gold changed ! By loving the creature more than the Creator, the heart of man is become deceitful, and desperately wicked, a cage of unclean birds !——Professour, if thy heart be idolatrous, or devoted to the world and thy lusts, thy religion is vain, thou deceivest thine own soul ; for God says to all, “ My son, give me thine heart,” Prov. xxiii. 26.

give further demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its walls (a); it had the best, most wholesome and excellent law, that was then extant in the world. There was not a rogue, rascal, or traitorous person then within its walls: they were all true men, and fast joined together; and this, you know, is a great matter. And to all these, it had always, so long as it had the goodness to keep true to SHADDAI the king, his countenance, his protection, and it was his delight, &c.

The state of Mansoul at first.

Well, upon a time there was one Diabolus (b), a mighty giant, made an assault upon the famous town of Mansoul, to take it, and make it his own habitation. This giant was king of the Blacks or Negroes, and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

Devils, the fallen angels.

The original of Diabolus.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of king SHADDAI, by whom he was made, and raised to a most high and mighty place, yea, and was put into such principalities

(a) That man, as he came from the hands of God, was endued with power sufficient to enable him to remain happy in the divine favour, though still liable to fall by the prevalence of temptation, ought to be universally allowed, as being consonant with scripture, and agreeable to well informed reason.—This sentiment is very elegantly expressed by our own poet, MILTON, in the angel Raphael's address to Adam:

“ God made thee perfect, not immutable :
And good he made thee ; but to persevere,
He left it in thy pow'r : ordain'd thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity.”

(b) The devil ; a fallen angel, an evil spirit ; Satan, the *adversary* of God and man.

as belonged to the best of his territories and dominions, Isa. xiv. 12. This Diabolus was made son of the morning, and a brave place he had of it: it brought him much glory, and gave him much brightness: an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begin to think with himself, how he might be set up as lord over all, and have the sole power under SHADDAI (a), 2 Pet. ii. 4. Jude 6. (Now that did the King reserve for his Son, yea, and he had already bestowed it upon him); wherefore he first consults with himself what had best

(a) Thus we see that pride, envy, and malice, excited rebellion in the angels, and cast them down from heaven: they could not brook the decree issued by Sovereign Wisdom, that the MESSIAH should be King and Lord over all created beings, to the glory of God the Father; see Ps. ii. 6, 7. but each said in their hearts, "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north—I WILL BE LIKE THE MOST HIGH," Isa. xiv. 13, 14. But, their design being no sooner formed than discovered by the all-piercing eye of God, they were immediately punished for their horrid conspiracy with everlasting destruction from his presence, banished from heaven and happiness for ever; and are now reserved in chains of darkness, to receive their full and final doom at the judgment of the great day, 2 Pet. ii. 4. Well had it been for the human race, if the evil had stopt here; but alas! the same rebellious spirit, that shut the angels out of heaven, keeps the bulk of fallen man from it: they will not have THIS MAN to reign over them, Luke xix. 14. they reject the God-Man, Jesus; renounce the salvation of God's own gracious appointment; and, after a life of sin here, flatter themselves with vain, delusive hopes of future happiness, by a blind reliance on the mercy of an absolute God, who to all such will be a consuming fire: while others oppose their own righteousness to, or endeavour to join it with, the righteousness of Christ, for their justification and acceptance at God's righteous bar.—All which is the genuine leaven of Armianism, and leads by a direct road to the pit of misery and ruin: for God will not give his glory to another, Isa. xlviii. 11. neither is there any other name, given under heaven, whereby lost sinners can be saved, but that of Jesus; and there is salvation in no other, Acts iv. 12.

to be done ; and then breaks his mind to some others of his companions, to which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted (*a*). Now the King and his Son, being all and always eye, could not but discern all passages in his dominions ; and he having always a love for his Son, as for himself, could not, at what he saw, but be greatly provoked and offended : wherefore what does he, but takes them in the very nick, and first trip that they made towards their design, convicts them of the treason, horrid rebellion, and conspiracy that they had devised, and now attempted to put into practice, and casts them altogether out of all place of trust, benefit, honour, and preferment : this done, he banishes them the court, turns them down into horrid pits ; never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever and ever.

Now they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their Prince's favour for ever, being banished his court and cast down to the horrible pits, you may be sure they would now add to their former pride what malice

(*a*) The rebellious combination of Satan and his apostate confederates, as also their expulsion from heaven, and the banishment they incurred, seem to be very clearly pointed out in that passage in Rev. xii. 7—9. “ And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought, and his angels : and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.” Sinners, beware, lest, by obstinately rejecting Christ, ye fall into the same condemnation : but rather “ kiss the Son, lest he be angry, and so ye perish from the right way,” Ps. ii. ult.

and rage against SHADDAI, and against his Son, they could, 1 Pet. v. 8. Wherefore roving and ranging in much fury from place to place (if perhaps they might find something that was the King's), to revenge themselves on him, by spoiling that; at last they happened into this spacious country of Universe, and steered their course towards the town of Mansoul: and considering that that town was one of the chief works and delights of king SHADDAI; what do they, but, after counsel taken, make an assault upon that. I say, they knew that Mansoul belonged unto SHADDAI; for they were there when he built, and beautified it for himself (a). So when they had found the place, they shouted horribly for joy, and roared on it like as a lion upon his prey; saying, Now we have found the prize, and how to be revenged on king SHADDAI for what he hath done to us. So they sat down, and called a council of war; and considered with themselves, what ways and methods they had best engage in, for the winning to themselves this famous town of Mansoul: and these four things were then propounded to be considered of.

A council of
war held by
Diabolus.

First, Whether they had best all of them to shew themselves in this design to the town of Mansoul?

Secondly, Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise?

Thirdly, Whether they had best shew to Mansoul their intentions, and what design they came about;

(a) The rebel angels, as well as the elect ones, were present at that glorious display of the wisdom and goodness of God, in his last, best work, the formation of man in the divine image; for we read, Job xxxviii. 7. that when the work of creation was completed, and that accomplished creature man was produced as lord of the lower world, "the morning stars sang together, and all the sons of God shouted for joy." Nor is the soul of man less dear in God's sight than ever; for our Lord tells us, Luke xv. 10. "There is joy in the presence of the angels of God, over one sinner that repenteth."

or whether to assault it with words and ways of deceit?

Fourthly, Whether they had not best give out private orders, to some of their companions, to take the advantage, if they see one or more of the principal townsmen, to shoot them; if thereby they shall judge their cause and design will the better be promoted.

It was answered, to the first of these proposals, in the negative; to wit, that it would not be best that all should shew themselves before the town, because the appearance of many of them might alarm and frighten the town; whereas a few, or but one of them, was not so likely to do it. And to cause this advice to take place, it was added further, that if Mansoul was frightened, or did take the alarm, it is impossible, said Diabolus (for he spoke now), that we should take the town: for that none can enter into it without its own consent (a). Let therefore but a few, or but one, assault Mansoul, and, in my opinion, said Diabolus, let me be he. Wherefore to this they all agreed: and then to the second proposal they came, namely,

II. Whether they had best to go and sit down before Mansoul, in their now ragged and beggarly guise?

To which it was answered also in the negative, By no means; and that because, though the town

(a) Satan could gain no advantage over Adam in paradise, without the concurrence of his judgment, and consent of his will; but these being weakened, and at length overcome, by listening to the temptation, he became an easy prey to his subtle and powerful enemy. Even so it is now: inasmuch as Satan cannot compel men to commit sin, but only tempt them to it; for, as the apostle James remarks, ch. i. 4. "Every man is tempted, when he is drawn away of his own lust, and enticed:" the tempter works upon our corrupt nature, which is ever prone to, and susceptible of evil; for, by reason of that depravity inherent in, and ever cleaving to us, even believers themselves are equally liable with the unregenerate, were it not for the restraining power of divine grace, to yield to any temptation, as tinder is apt to catch the spark.

of Mansoul had been made to know, and to have to do with, before now, things that are invisible ; they never did as yet see any of their fellow creatures in so bad and rascally a condition as they : and this was the advice of the fierce Alecto (*a*). Then said Apollyon (*b*), The advice is pertinent ; for even one of us appearing to them as we are now, must needs both beget and multiply such thoughts in them, as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard : and if so, said he, then, as Diabolus said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub (*c*), The advice that is already given is safe ; for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are. And it is best, in my opinion, to come upon them in such a guise as is common to, and most familiar among them (*d*). To this when they had consented ; the

Alecto.

Apollyon.

(*a*) An heathen appellative for one of the furies of hell.

(*b*) A name given to one of the devils : a *destroyer*.

(*c*) Or Belzebub, *the lord of flies* ; a supposed prince of devils, next in command to Satan.

(*d*) We perceive, above, the unanimity that prevailed among those malevolent spirits, in conferring about the mode of attack to be made on man ; and, for that purpose, their agreeing to prefer the assumed form of one of the creatures, to such an appearance as might create a suspicion of their hellish intentions.—Would to God there were as firm concord and union amongst christians, to promote the glory of God, his interest, and their own happiness in the world ! and this the rather, as the devils are as full of subtlety and malicious rage now, in their attempts to prevent the good of mankind, and destroy immortal souls, as they were upwards of 5000 years ago : they also well know the believer's weak side, his most predominant appetite, which they stimulate and work upon : it therefore behoves all who belong to Christ, and are not ignorant of Satan's devices, to be sober and vigilant, as well as earnest at the throne of mercy, for grace, wisdom, and the whole armour of God, wherewith to oppose and frustrate all the mischievous attempts of this restless and irreconcilable foe to our peace and salvation ; so that we may be enabled to withstand in the evil day ; and having done all, to stand, Eph. vi. 13.

next

next thing to be considered, was, in what shape, hue, or guise, Diabolus had best to shew himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary. At last Lucifer (*a*) answered, That, in his opinion, it was best that his lordship should assume the body of one of those creatures that they of the town had dominion over: for, quoth he, those are not only familiar to them, but, being under them, they will never imagine that any attempt should by them be made upon the town; and, to blind all, let him assume the body of one of those beasts that Mansoul deems to be wiser than any of the rest, Gen. iii. 1. Rev. xx. 1, 2. This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon; for that he was, in those days, as familiar with the town of Mansoul, as now is the bird with the boy; for nothing that was in its primitive state was at all amazing to them. They then proceeded to the third thing, which was,

III. Whether they had best shew their inclinations, or the design of their coming to Mansoul, or no?

This also was answered in the negative, because of the weight that was in their former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable (to say nothing of their castles), nor can they by any means be won but by their own consent. Besides, said (*b*) Legion (for he gave answer to this), a

(*a*) Literally, light-bearer; the morning-star: the name of one of the fallen angels; the arch-devil.

(*b*) A military term; it antiently signified a body of Roman soldiers, consisting, according to some, of about five thousand men. We find this name assumed in the New Testament, by the furious daemoniac who issued from the tombs, of whom Jesus asked, saying, "What is thy name? And he said, Legion: because many devils were entered into him." See Mark v. 9. and Luke viii. 30.

discovery of our intentions may make them send to their King for aid (*a*); and if that be done, I know what time of the day it will be with us: therefore let us assault them in all pretended fairness, covering our intentions with all manner of lyes, flatteries, delusive words; feigning things that will never be, and promising that to them which they shall never find: this is the way to win Mansoul, and to make them willingly open their gates to us; yea, and desire us also to come in to them.

And the reason why I think that this project will do, is, because the people of Mansoul are now every one simple and innocent; all honest and true: nor do they as yet know what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lyes shall go for true sayings, and our dissimulation for upright dealings. What we promise them, they will in that believe us; especially if in all our lyes and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this, for it went as current down as doth the water down a steep descent: wherefore they go to consider of the last proposal, which was,

(*a*) Craft and dissimulation are here described as destructive weapons in the hand of our grand adversary, in which he placed his chief hopes of success. The danger, weakness, and ruin of our first parents arose, if not from too great confidence in their own strength, yet at least from not suspecting the baneful views of the tempter: therefore Satan accosts them in such a guise as might best cover his design, induce them to turn away their eye from God, and consent to a parley with a too potent enemy.—May this teach us, who are by nature infinitely weaker than they were, to look to the strong for strength, and apply incessantly to the God of all grace, by prayer; which as we shall find it a source of new strength, so it will be a certain forerunner of victory: “Pray without ceasing,” should be the christian’s motto, engraved upon his shield of faith.

IV. Whether

IV. Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen; if they judge that their cause might be promoted thereby.

This was carried in the affirmative; and the man that was designed by this stratagem to be destroyed, was one Mr. Resistance (*a*), otherwise called Captain Resistance, and a great man in Mansoul this captain Resistance was; and a man that the giant Diabolus, and his band, more feared, than they feared the whole town of Mansoul besides. Now who should be the actor to do the murder; that was the next: and they appointed one Tisiphone (*b*), a fury of the lake, to do it.

Of captain
Resistance.

They thus having ended the council of war, rose up, and assayed to do as they had determined: they marched towards Mansoul, but all in a manner invisible, save only one; nor did he approach the town in his own likeness, but under the shape and in the body of the dragon.

The result
of their
council.

(*a*) OBSTA PRINCIPIIS, 'withstand the beginnings,' is a wise maxim among physicians; because it is much easier to nip a disorder in the bud, than to remove it when it has taken root in the constitution.—This rule is not less useful in spiritual concerns: Had Eve resisted with abhorrence the first suggestion of the tempter, she would undoubtedly have repulsed him, and retained her integrity.—In like manner, for our better security, we are exhorted to resist the devil, and he will flee from us, James iv. 7. Satan is a coward, when manfully resisted; but grows bolder, and the tempted soul weaker, by yielding. But a victory cannot be obtained, unless we be strong in the Lord, and go forth in the power of his might, Eph. vi. 10. In our own strength, which is perfect weakness, we shall be unequal to the combat; but in the strength of Christ, the captain of our salvation, we shall come off more than conquerors. The Lord give us watchful hearts, and an earnest looking for grace and strength in every time of need, that, being steadfast in the faith, we may be enabled to resist, and escape the snares of the wicked-one! 1 Pet. v. 9.

(*b*) Literally, the avenger of murder. In heathen mythology, one of the furies, whose head was said to be covered with snakes instead of hair.

Diabolus
marches up
to the town.

The lords of
Mansoul
appeared.

Diabolus's
oration.

So they drew up, and sat down before Ear-gate; for that was the place of hearing for all without the town, as Eye-gate was the place of perception. So, as I said, he came up with his train to the gate, and laid his ambuscade for captain Resistance, within bow-shot of the town. This done, the giant ascended up close to the gate, and called to the town of Mansoul for audience. Nor took he any with him but one Ill-pause, who was his orator in all difficult matters. Now, as I said, he being come up to the gate (as the manner of those times was), sounded his trumpet for audience; at which the chief of the town of Mansoul, such as my lord Innocent, my lord Will-be-will (*a*), my Lord-mayor, Mr Recorder (*b*), and captain Resistance, came down to the wall to see who was there, and what was the matter. And my lord Will-be-will, when he looked over, and saw who stood at the gate, demanded what he was, and wherefore he was come, and why he roused the town of Mansoul with so unusual a sound?

Diabolus then, as if he had been a lamb, began his oration, and said, "Gentlemen of the famous town

(*a*) The will. While that remained unshaken, as before observed, the enemy could gain no advantage: man's will, and God's, were originally one; but are now in a state of opposition and contrariety. However, when grace has rectified the will, and given it a bias to what is holy, just, and good, it is then in a measure brought into a conformity to the will of God; the Lord having made us willing, in the day of his power, Ps. cx. 3. and God accepts our imperfect services, when performed in faith, through the prevailing intercession of Christ, if there be first a willing mind. See 2 Cor. viii. 12.

(*b*) The conscience. It evidently appears from many places in scripture, that there is in man a conscience; see Rom. ix. 1, &c. which is as a light, or witness for God in the soul: the book of conscience is one of those out of which the ungodly world will be judged at the great day. St. Paul, speaking of the heathens, observes, that their conscience bears them witness, either by accusing, or else excusing them, Rom. ii. 15.—Sins against that faithful monitor, conscience, will be severely smarted for by the believer.

of

of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage, and what service I can ; wherefore, that I may be faithful to myself and to you, I have somewhat of concern to impart unto you ; wherefore grant me your audience, and hear me patiently. And, first, I will assure you, it is not myself but you, not mine but your advantage, that I seek by what I now do ; as will full well be made manifest, by that I have opened my mind to you. For, Gentlemen, I am (to tell you the truth) come to shew you how you may obtain great and ample deliverance from a bondage that unawares to yourselves you are captivated and enslaved under." At this the town of Mansoul began to prick up its ears. " And what is it, pray ? what is it ?" thought they. And he said, " I have something to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent ; but yet, all that he has said to you is neither true, nor yet for your advantage (a). 1. It is not true ; for that wherewith he hath hitherto awed you, shall not come to pass, 'tho' you do the thing he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating a little fruit is ! 2. Touching his laws, this I say, further, they are both unreasonable, intricate, and intolerable. Unreasonable,

Mansoul
engaged.

Diabolus's
subtily
made up of
lyes.

(a) Here our Saviour's remark was verified, that Satan is a liar, and the father of lies, John viii. 44. for, in the beginning of the temptation, he gives the God of truth the lie, by denying that his threatened punishment on disobedience would ensue ; and artfully insinuated, that the prohibition was only intended to withhold some real good from the soul, as superior knowledge, liberty, &c — but our too credulous ancestors were soon fatally convinced, that, by their transgression of the divine command, all good was lost, and all evil got ; even spiritual, temporal, and eternal death.

as was hinted before, for that the punishment is not proportioned to the offence : there is a great difference and disproportion betwixt the life, and an apple ; yet the one must go for the other, by the law of your SHADDAI. But it is also intricate, in that he saith, first, you may eat of *all* ; and yet, after, forbids the eating of *one*. And then, in the last place, it must needs be intolerable ; forasmuch as that fruit, which you are forbidden to eat of (if you are forbidden any), is that, and that alone, which is able, by your eating, to minister you a good as yet unknown by you. This is manifest by the very name of the tree, it is called The Tree of Knowledge of Good and Evil : and have you that knowledge as yet ? No, no ; nor can you conceive how good, how pleasant, and how much to be desired to make one wise, it is, so long, as you stand by your King's commandment. Why should you be holden in ignorance and blindness ? Why should you not be enlarged in knowledge and understanding ? And now, O ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, ye are not a free people (*a*) : ye are kept both in bondage and slavery, and that by a grievous threat,

(*a*) This base and false suggestion of Satan,—that the divine injunction, not to taste the fruit, debarred man of a degree of wisdom essential to his happiness, and laid a restraint on the freedom of his will—injected pride, and a desire of independence, into the breast of Eve : whereas, on the contrary, the beneficent Creator, knowing that the transgression of his command could only impart the knowledge that they would thereby become the subjects of sin and misery, graciously warned them by the threatened penalty.—The true and nobler freedom and rectitude of the will was totally destroyed as soon as sin had perverted it : it was then free to nothing but evil continually, and ever rebellious against God.—Hence we see, and feel too, the dire effects of not implicitly obeying the precept issued by Goodness itself, and the dreadful consequences of reasoning with the temptation.—Reader, note well, that all the commands and threatenings of God, if duly attended to, will be found, in the end, to be tokens of love and kindness to thy too impatient and unstable soul.



HOLY WAR

Plate 2.

Page 17.



Diabolus, in the form of a Dragon, attended by Ill-pause, haranguing the Town of Mansoul, while Captⁿ Resistance is falling from the Walls, having been shot by Sisyphus in Ambuscade?

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no reason being annexed, but, So I will have it, so it shall be. And is it not grievous to think on, that that very thing you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened, and you shall be as gods. Now, since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapt up in inconveniences, as I have well made appear: for what bondage greater, than to be kept in blindness? Will not reason tell you, that it is better to have eyes, than to be without them? and that to be at liberty, is better than to be shut up in a dark and stinking cave?"

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone shot at captain Resistance, where he stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down dead quite over the wall. Now when captain Resistance was dead (and he was the only man of war in the town), poor Mansoul was wholly left naked of courage, nor had she now any heart to resist: but this was as the devil would have it. Then stood forth that He, Mr. Ill-pause, that Diabolus brought with him, who was his orator, and he addressed himself to speak to the town of Mansoul: the tenor of whose speech here follows:

Captain Resistance slain.

ILL-PAUSE. Gentlemen, quoth he, it is my master's happiness, that he has this day a quiet and teachable (a)

Mr. Ill-pause his speech to the town of Mansoul.

(a) Beware of flattery and hypocrisy; especially of that cunning craftiness of false teachers, whereby they lie in wait to deceive unwary souls, having itching ears.—To the sincere, unsuspecting professor, the white devil, that endeavours to elate the sinner with a conceit of his own inherent righteousness, and thus fills him with pride and vain confidence, is much more dangerous than the black one, who instigates to lust and profaneness—"Watch, therefore," Matt. xxiv. 42.

C

auditory;

auditory ; and it is hoped by us, that we shall prevail with you not to cast off good advice : my master has a very great love for you ; and although he very well knows that he runs the hazard of the anger of king SHADDAI, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said ; there is not a word but carries with itself evidence in its bowels ; the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under and by the leave of my lord (and with that he made Diabolus a very low congee) : Consider his words ; look on the tree, and the promising fruit thereof ; remember also, that yet you know but little, and that this is the way to know more : and if your reason be not conquered to accept of such good counsel, you are not the men I took you to be. “ But when the towns-folk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise,” they did as old Ill-pause advised, they took and did eat thereof. Now this I should have told you before, that even then, when this Ill-pause was making this speech to the towns-men, my lord Innocency (whether by a shot from the camp of the giant, or from some qualm that suddenly took him, or whether by the stinking breath of that treacherous villain, old Ill-pause, for so I am most apt to think) sunk down in the place where he stood, nor could he be brought to life again (a). Thus
these

My lord Innocency's death.

(a) When disbelief of the truth of God's word took place in the human mind, there was end of man's innocence and righteousness for ever : guilt and condemnation supervened, with their attendant sin, which entered like an irresistible torrent. The understanding and judgment became immediately darkened

these two brave men died ; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein : nor did there now remain any more a noble spirit in Mansoul ; they all fell down and yielded obedience to Diabolus, and became his slaves and vassals, as you shall hear.

Now these being dead, what do the rest of the town-folk, but, as men that had found a fool's paradise, they presently, as afore was hinted, fell to prove the truth of the giant's words : and first, they did as Ill-pause had taught them, they looked, they considered, they were taken with the forbidden fruit, "they took thereof, and did eat ;" and, having eaten, they became immediately drunken therewith ; so they opened the gates, both ear-gate and eye gate, and let in Diabolus with all his bands, quite forgetting their good SHAD-DAI, his law, and the judgment that he had annexed with solemn threatening to the breach thereof (a).

The town
taken.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof,
to

darkened and depraved ; wrong principles produced corrupt practices, and defiled the whole mass.—Christian, take heed of disbelieving the oracles of truth : rest your whole soul upon their veracity, attend diligently to them, pray over them, and fail not to implore the grace of the holy Spirit to enlighten your mind, that you may rightly understand the scriptures, which are able to make you wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15.

(a) Thus man, by transgression, fell, from being the servant and favourite of the ever-blessed God, into the slavery and bondage of the devil and his lusts :

" O what a fall ! a steep from high to low !
Extremes of bliss, to what extremes of woe !
Plumb from his heav'n this second angel fell
Down his own depth, his God-abandon'd hell :
Horror of horrors ! darkness and despair !
He look'd for comfort—but no gleam was there !" BROOKER.

Thus we read, James i. 5. that " when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death." By one sin, death

to make his conquest as sure as he could ; and finding, by this time, the affections of the people warmly inclining to him, he, thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, “ Alas, my poor Mansoul ! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty ; but alas ! alas ! poor Mansoul, thou wantest now one to defend thee ; for assure thyself, when SHADDAI shall hear what is done, he will come ; for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do ? Wilt thou, after enlargement, suffer thy privileges to be invaded and taken away ? or what wilt thou resolve with thyself ? ” Then they all with one consent said to this bramble, Do thou reign over us. So he accepted the motion, and became the king of the town of Mansoul. This being done, the next thing was, to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes (it was that which SHADDAI built in Mansoul, for his own delight and pleasure) : this was now become a den and hold for the giant Diabolus. Now having got possession of this stately palace or castle, what doth he, but make it a garrison for himself, and strengthens and fortifies it with all sorts of provisions against the king SHADDAI, or those that should endeavour the regaining of it to him and his obedience again.

Diabolus is entertained for their king.

He is possessed of the castle, and fortieth it for himself.

entered into the world, with all its train of complicated miseries and woes :

“ Earth felt the wound ; and nature, from her seat,
Sighing thro’ all her works, gave signs of woe,
That all was lost ” —————

MILTON.

Since Adam sinned as a public person, temporal and eternal ruin were entailed on himself and his descendants : the corrupt root infected every part of tree ; the whole man became earthly, sensual, devilish ; and, having degenerated into a state of opposition and enmity to God, “ the thoughts and imaginations of his heart were only evil continually,” Gen. v. 50.

This

This done, but not thinking himself yet secure enough, in the next place he bethinks himself of new-modelling the town (a): and so he does, setting up one, and putting down another at pleasure. Wherefore my lord mayor, whose name was my lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, these he put out of place and power.

Diabolus
new models
the town,

As for my lord mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting the giant into the town, 2 Cor. x. 4, 5. yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man, Eph. iv. 18, 19. wherefore he had darkened him not only by taking from him his office and power, but by building of an high and strong tower, just between the sun's reflections and the windows of my lord's palace; by which means the house, and the whole of his habitation, was made as dark as darkness itself: and thus, being alienated from

The lord
mayor put
out of place,

(a) God's image of holiness being obliterated, Satan, with all his horrid crew of lusts and vile affections, gained admittance: the understanding was perverted, and the affections estranged; the dreadful result was,

————— "Foul distrust, and breach
Disloyal, on the part of man; revolt,
And disobedience: on the part of heav'n,
(Now alienated) distance and distaste,
Anger and just rebuke, and judgment giv'n,
That brought into this world a world of woe;
Sin, and her shadow death; and misery,
Death's harbinger" —————

MILTON.

May the consideration of the awful effects of sin lead thee and me, reader, to the blood of Jesus continually for the atonement of it; and to the throne of grace, for power against it—that it may appear exceeding sinful; being most loathsome in the sight of God, and destructive of man's happiness. Sin expelled the angels from heaven, man from paradise, and, if unatoned for, through hardness of heart, impenitence, and unbelief, will shut up both soul and body in the prison of hell for evermore. The Lord enable us to abhor the least appearance of evil, and to cleave unto that which is good!

the

the light, he became as one that was born blind. To this house my lord was confined, as to a prison; nor might he, upon his parole, go further than within his own bounds. And now, had he had an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus (and so long it was under him, as it was obedient to him; which was even until by a war it was rescued out of his hand); so long my lord mayor was rather an impediment in, than an advantage to, the famous town of Mansoul.

The Recorder put out of place.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth on every occasion; and he had a tongue as bravely hung, as he had an head filled with judgment. Now this man, Diabolus could by no means abide, because, tho' he gave his consent to his coming into the town, yet he could not, by all wiles, trials, stratagems, and devices that he could use, make him his own. True, he was much degenerated from his former king, and also much pleased with the giant's service, and many of his laws. But this would not do, forasmuch as he was not wholly his; he would now-and-then think upon SHADDAI, and have a dread of his law upon him, and then he would speak against Diabolus with a voice as great, as when a lion roareth (a): yea, and

He sometimes speaks for the first King.

(a) The grand reason why such multitudes live and die in their sins, and perish everlastingly, is, because they stifle the friendly checks and warnings of conscience, which, if encouraged, might, through divine grace, point the way to self-knowledge, and an interest in the Redeemer: but alas! poor, blind, obstinate sinners, by mistaking the benevolent end intended by his inward consciousness of good and evil, endeavour, by vain pleasures, to suppress all such thoughts as might lead them to the momentous duty of consideration:

and would also at certain times, when his fits were upon him (for you must know, that sometimes he had terrible fits), make the whole town of Mansoul shake with his voice; and therefore the new king of Mansoul could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling of thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do, but studies all that he could to debauch the old gentleman, and, by debauchery, to stupefy his mind, and more harden his heart in the ways of vanity. And as he attempted, so he accomplished his design: he debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, and so by consequence defiled, but was almost (at last, I say) past all conscience of sin. And this was the farthest Diabolus could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, If he be himself, why doth he not do thus always? But, quoth he, all mad folk have their fits, and in them raving language; so hath this old and doating gentleman. Thus by one means or other he quickly got Mansoul to flight, neglect, and

He is more
debauched
than before.

The town
taken off
from heed-
ing him.

sideration, till by continuance in sin their consciences are seared as with a hot iron, 1 Tim. iv. 6. But "this is the condemnation," saith our Lord, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Such would do well *now* to listen to the voice of conscience, as the poet advises:

—— "O give it leave to speak;
For it *will* speak ere long! O hear it *now*,
While useful its advice, its accent mild."

YOUNG.

See the note, p. 14.

despise

How conscience becomes so ridiculous as with carnal men it is.

despise whatever Mr. Recorder could say. For, besides what you have already heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed (a). And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for king SHADDAI, but always by force and constraint. Besides, he would at one time be hot against that, about which at another he would hold his peace, so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Satanical rhetoric.

Wherefore sometimes, when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer, that what the old gentleman said was neither out of love to him, nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged that might tend to make them secure, he said, and said it often, Oh Mansoul! consider, that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of SHADDAI himself (when, lyar and deceiver that he was, every outcry of

(a) Though many unregenerate persons, thro' a natural tenderness of disposition, may make a fair shew in the flesh, and, like Herod, may hear the word gladly, and also do many good works in consequence thereof; yet having no root in themselves, nor the fear of God in their hearts, they frequently bring a scandal upon religion by their evil practices at other times, and cause the good way of the Lord to be blasphemed. To all such I would say, with the apostle, 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Mr.

Mr. Recorder against the sin of Mansoul was the voice of God in him to them). But he goes on, and says, You see that he values not the loss nor rebellion of the town of Mansoul; nor will he trouble himself with calling his town to a reckoning, for their giving themselves to me. He knows, that though ye were his, now you are lawfully mine; so leaving us to one another, he hath now shaken his hands of us.

Moreover, O Mansoul! quoth he, consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed (a). Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pen'd up people, I have not laid any restraint upon you: you have no law, statute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman, you know who I mean; I have granted you to live, each man like a prince in his own palace, even with as little controul from me as I have from you.

Satan's flatteries.

Conscience.

And thus would Diabolus hush up and quiet the town of Mansoul, when the Recorder that was, did at times molest them; yea, and with such cursed orations as these would set the whole town in a rage and fury against the

Men sometimes angry with their conscience.

(a) A delight in sin, and an enmity to God and holiness, are the wretched inheritance of every unconverted person; who prefer sinful, fleeting pleasures to solid joys, a phantom of happiness to the fountain of life: notwithstanding these vain pursuits, death and judgment are at the door, thro' fear of which they are all their life-time subject to bondage, Heb. ii. 15. O that Christ, the only effectual deliverer from evil, would shew poor sinners the path of life, and break their rocky hearts by his word and Spirit, that the waters of repentance may flow forth, to the praise of the glory of his grace!

old gentleman ; yea, the rascally crew at some times would be for destroying him. They have often wished, in my hearing, that he had lived a thousand miles off from them ; his company, his words, yea the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them (for all he was now so debauched), did terrify and afflict them fore.

But all their wishes were vain ; for I don't know how, unless by the power of SHADDAI, and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard by a strong-hold of the town : moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices *, and let in such floods as would drown all round about him.

Ill thoughts.

* Of fears.

The will.

But to leave Mr. Recorder, and to come to my lord Will-be-will, another of the gentry of the famous town of Mansoul. This Will-be-will was as high-born in Mansoul, and was as much, if not more, a freeholder, than many of them were : besides, if I remember my tale aright, he had some privileges peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what (but sure it was through pride of something), he scorns now to be a slave in Mansoul (a) ; and therefore resolves to bear

(a) All wickedness among men arises from the rebellion of the will against God's righteous word and way.—Man lost every good by following his own will : he must, in order to regain it, deny himself. Our will is naturally sinful, corrupt, perverse. The adorable Jesus, for our sakes, came not to do his own will, John vi. 38. tho' he knew no sin. May the same mind be in us ! that so we may be disposed, by divine grace, to do and suffer the whole will of God ; and “ no longer live in the flesh to the lusts of men, but to the will of God,” 1 Pet. iv. 2.

office under Diabolus, that he might (such a one as he was) be a petty ruler and governor in Mansoul; and (headstrong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for opening the gate, and letting him into the town: wherefore Diabolus had a kindness for him; and for that reason designed him for a place; and, perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter which lay in his breast; but there needed not much persuasion in the case: for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant, therefore, perceived the willingness of my lord to serve him, and that his mind stood bending that way, he forthwith made him captain of the castle (a), governor of the wall, and keeper of the gates of Mansoul: yea, there was a clause in his commission, that no thing without him should be done in all the town of Mansoul: so that now, next to Diabolus himself, who but my lord Will-be-will in all the town of Mansoul! nor could any thing be now done, but at his will and pleasure, throughout the town of Mansoul, Rom. viii. 7. He had also one Mr. Mind (b) for his clerk;

The will
takes place
under Dia-
bolus.

Mr. Mind,
my lord's
clerk.

(a) By this, and the two following places, we are to understand, the heart, the flesh, and the senses.

(b) The mind; i. e. the judgment, whereby we distinguish between good and evil, lawful and unlawful, 2 Cor. iii. 14. Tit. i. 5. it is the source of ideas, sensation, and recollection: it is also that faculty which acts in subordination to the will, and determines on the mode of conduct to be pursued.

clerk ; a man, to speak on, every way like his master ; for he and his lord were in principle one, and in practice not far asunder, Eph. ii. 2, 3, 4. And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will, and of the mind.

But it will not be out of my thoughts, what a desperate one this Will-be-will was, when power was put into his hand. First, He flatly denied that he owed any suit or service to his former prince and liege lord. This done, In the next place he took an oath, swore fidelity to his great master Diabolus, and then being stated and settled in his placé, office, advancement, and preferment, Oh you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

The carnal
will opposes
conscience.

First, He maligned Mr. Recorder to death ; he would neither endure to see him, nor hear the words of his mouth : he would shut his eyes when he saw him, and stop his ears when he heard him 'speak. Also he could not endure that so much as a fragment of the law of SHADDAI should be any-where seen in the town. For example, his clerk, Mr. Mind, had some old rents, Nehem. ix. 26. and torn parchments of the law of good SHADDAI in his house : but when Will-be-will saw them, he cast them behind his back (a).

sued. This arbitrary principle is impatient of controul, and may not improperly be termed the eye of the soul, as it respects the intention : hence our Lord says, Matt. vi. 12. " If thine eye be single [q. d. thy intention be upright and sincere], thy whole body shall be full of light." " To be carnally minded, is death," Rom. viii. 6.

(a) Unconverted men have a rooted antipathy to the scriptures ; they come not to the light, lest their deeds should be reprov'd, John iii. 20. and tho' there may be perceived, in the minds and consciences of such people, some faint traces of the law of God, yet, thro' the corruption and depravity of the will, their conceptions of divine things are erroneous and unscriptural ; they call good evil, and evil good. Till the Lord the Spirit rectify the will and affections, ungodly sinners desire not the knowledge of God, and reject his word with contempt.

True,

True, Mr. Recorder had some of the laws in his study; but my lord could by no means come at them: he also thought, and said, the windows of my old lord mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now nothing at all pleased Will-be-will, but what pleased Diabolus his lord.

Corrupt will loves a dark understanding.

There was no other like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king Diabolus. He would range throughout all the streets of Mansoul, to cry up his illustrious lord; and would make himself even as an abject, among the base and rascally crew, to cry up his valiant prince. And I say, when and wheresoever he found those vassals, he would even make himself as one of them. In all ill courses, he would act without bidding, and do mischief without commandment.

Vain thoughts.

The lord Will-be-will also had a deputy under him, and his name was Mr. Affection: one that was also greatly debauched in his principles, and answered thereto in his life, Rom. i. 25. he was only given to the flesh, and therefore they call him Vile Affection. Now there was he, and one Carnal-Lust, the daughter of Mr. Mind (like to like, quoth the devil to the collier), that fell in love and made a match, and were married; and, as I take it, they had several children, as Impudence, Black-mouth, and Hate-reproof. These three were black boys; and, besides these three, they had three daughters, as Scorn-truth, Slight-God, and the name of the youngest was Revenge (a); these were

A match between Vile-Affections and Carnal-Lust.

(a) A goodly progeny! but the genuine fruit of sin, which is of an impudent, scornful, and revengeful nature, and has made the soul an avowed enemy to justice, mercy, and truth. The intent of the gospel is, to destroy the works of Satan in the soul, and erect on their ruins a kingdom of righteousness, peace, and joy. This is the sole work of Christ by his Spirit, when he becomes our prophet to instruct and direct, our priest to atone for and pardon our sins, and our king to rule in our souls, the lord of every motion there! Even so, Come, Lord Jesus!

all

all married in the town, and also begot and yielded many bad brats, too many to be inserted. But to pass by this :

When the giant had thus ingarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the market-place of Mansoul, and also upon the gates of the castle, an image of the blessed king SHADDAI ; this image was so exactly engraven (and it was engraven in gold), that it did the most resemble SHADDAI himself, of any thing that then was extant in the world. This he basely commanded to be defaced, and it was basely done by the hand of Mr. No-truth. Now you must know, that as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of SHADDAI was defaced ; he likewise gave order that the same Mr. No-truth should set up, in its stead, the horrid and formidable image of Diabolus ; to the great contempt of the former King, and debasing his town of Mansoul.

What No-truth did.

All law-books destroyed that could be found.

Moreover, Diabolus made havock of all remains of the laws and statutes of SHADDAI, that could be found in the town of Mansoul ; to wit, such as contained either doctrines or morals, with all civil and natural documents : also relative severities he sought to extinguish (*a*). To be short, there was nothing of the remains of good in Mansoul, which he and Will-be-will sought not to destroy ; for their de-

(*a*) When Satan has obtained full possession of the heart, he gradually draws it off from the observance of those duties we owe to God and man, as reasonable creatures ; such as ordinances, public and private prayer, obedience and affection to parents and relatives ; and also from that important duty, essential to the welfare of our immortal spirits, SELF-EXAMINATION.—These being neglected, the sinner becomes at length, by evil courses, to every good work reprobate, Tit. i. 16. May the Lord stir us up to use the means of grace, that we may not thus make shipwreck of faith and a good conscience !

figa

sign was, to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr. No-truth.

When he had destroyed what law and good orders he could, then further to effect his design, namely, to alienate Mansoul from SHADDAI her king, he commands, and they set up his own vain edicts, statutes, and commandments, in all places of resort or concourse in Mansoul, 1 John ii. 16. to wit, such as gave liberty to “the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of SHADDAI, but of the world.” He encouraged, countenanced, and promoted, lasciviousness and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul; he promised them peace, content, joy, and bliss, in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear of what is done beyond their knowledge, afar off in other countries (a).

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

But now, he having disabled the Lord-Mayor and Mr. Recorder from bearing any office in Mansoul, and seeing that the town, before he came to it, was the most antient of corporations in the world; and fearing, if he did not maintain greatness, they at any

They have a new lord-mayor, and a new recorder.

(a) Mere speculative knowledge is hurtful, and often destructive, to many souls.—Be it remembered, that man lost happiness by aspiring to know beyond the bounds of his duty. Self-knowledge, i. e. a due sense of our wretchedness and wants, is a blessed means, thro’ grace, of regaining a happier paradise than we lost; since it leads to the Saviour, who is the fullness of every desirable blessing. Hence, the most profitable science is, to know the only true God, and Jesus Christ whom he hath sent: this is eternal life, John xvii. 3. May we so run, as to obtain the glorious prize!

time should object that he had done them an injury ; therefore, I say (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things), he did chuse for them a lord mayor and a recorder himself ; and such as contented them to the heart, and such also as pleased him wondrous well.

The new
lord-mayor.

The name of the mayor that was of Diabolus's making, was the lord Lustings. A man that had neither eyes nor ears ; all that he did, whether as a man or an officer, he did it naturally as doth the beast (*a*) ; and that which made him yet more ignoble, tho' not to Mansoul, yet to them that beheld, and were grieved for its ruin, was, that he could never favour good, but evil.

The new
recorder.

The Recorder was one whose name was Forget-good ; and a very sorry fellow he was : he could remember nothing but mischief, and to do it with delight (*b*). He was naturally prone to do things that are hurtful ; even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, examples, and smiles upon evil, did much more mischief, and settled the common people in hurtful ways ; for who doth not perceive,

(*a*) A shocking, but true picture of every man by the fall !—a compound of devilish and beastly lusts and appetites. If we look around, we may see that irregular aims and desires deluge the world. Most men have no higher object or pursuit than the narrow limits of this vain, perishing world, and are therefore led captive by Satan at his will. Thus it will be, till sovereign grace effects a change ; for at that happy period, a new world arises in the regenerate soul. But they who live and die slaves to their lusts and passions, must perish everlastingly ; so reason and scripture evince. “ If ye live after the flesh, ye shall die,” Rom. vii. 13.

(*b*) Ever since the fall, the memory is become so depraved, that it naturally retains evil, but lets slip that which is good ; and the imagination is more apt to be taken with the former, than with the latter : be it therefore our daily prayer for a sanctified memory to retain divine things, and that we may grow up in the knowledge, belief, and love of the truth.

that

that when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are (a).

Besides these, Diabolus made several burgessees and aldermen in Mansoul; such as out of whom the town, when it needed, might chuse them officers, governors, and magistrates; and these are the names of the chief of them: Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lyes, Mr. False Peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism; thirteen in all. Mr. Incredulity is the eldest, and Mr. Atheism the youngest of the company.

He doth
make them
new alder-
men.

There was also an election of common-council-men, and others: as bailiff, serjeants, constables, &c. but all of them, like those afore-named, being either fathers, brothers, cousins, or nephews to them, whose names, for brevity-sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strong holds in the town; and he built three that seemed to be impregnable. The first he called the hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient King. The second he called Midnight hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold,

He buil'deth
three strong
holds.

(a) Attend to the following friendly cautions and admonitions: "Evil communications corrupt good manners," 1 Cor. xv. 33. "Abstain from the least appearance of evil," 1 Thess. v. 22. "Watch and pray, that ye enter not into temptation," Matt. xxvi. 41. Ever keep a good watch over the thoughts of your heart, which, our Lord tells us, is the source of every abomination, Matt. xv. 19.—'Our thoughts are heard in heav'n.' YOUNG.

"Christ purg'd his temple: so must thou thy heart.
All sinful thoughts are thieves together met,
To cozen thee" —

HERBERT.

F.

because

because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eyc-gate, that the light might as much as possible be darkened there. The second was built hard by the old castle, to the end that that might be made more blind, if possible. And the third stood in the (a) market-place.

He that Diabolus made governor over the first of these, was one Spite-God, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight hold was one Love-no-light, he was also one of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Love-flesh; he was also a very lewd fellow, but not of that country from whence the others are bound. This fellow could find more sweetness when he was sucking a lust, than he did in the Paradise of God (b).

Diabolus has
made his
nest.

And now Diabolus thought himself safe; he had taken Mansoul; he had ingarrisoned himself therein; he had put down the old officers, and set up new ones; he had defaced the image of SHADDAI, and had set up his own; he had spoiled the old law-books, and had promoted his own vain lyes; he had made him new magistrates, and set up new aldermen; he had built

(a) Thus Satan fixes his empire in the soul: 1. by means of its enmity and averfeness to divine instruction; 2. by the blindness of the understanding, and perverseness of the will, whereby the knowledge of its lamentable state, and of God, are concealed; and, 3. by a habit and delight in sin, rolling it as a sweet morsel under the tongue; all which, if grace prevent not, drown men in destruction and perdition.

(b) The language of the depraved sensualist's heart is, "Depart from me, O God, I desire not the knowledge of thy ways:" let others take Christ and heaven; pleasures and hell shall be my portion. "Evil, be thou my good." *Milt.*

his

his new holds, and had man'd them for himself. And all this he did to make himself secure, in case the good SHADDAI, or his Son, should come to make an incursion upon him.

Now you may well think, that, long before this time, word by some or other could not but be carried to the good king SHADDAI, how his Mansoul on the continent of Universe was lost; and that the giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself: yea, tidings were brought to the King thereof, and that to a very circumstance (a).

Tidings carried to the court, of what had happened to Mansoul.

At first, How Diabolus came upon Mansoul (they being a simple people and innocent) with craft, subtlety, lyes, and guile: Item, That he had treacherously slain their right noble and valiant captain, the captain Resistance, as he stood upon the gate with the rest of the townsmen: Item, How my brave lord Innocent fell down dead (with grief, some say; or with being poisoned with the stinking breath of one Ill-pause, as say others) at the hearing of his just lord and rightful prince SHADDAI so abused by the mouth of so filthy a Diabolonian as that varlet Ill-pause was. The messenger further told, that after this Ill-pause had made a short oration to the townsmen, in behalf of Diabolus his master, the simple town, believing to be true what was said, with one consent did open Ear-gate, the.

(a) God foresaw and foreknew the fall, and its fatal consequences;

————— “ for what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient ? ” —————

MILT. Par. Lost.

But, eternal praises to redeeming love! a remedy was from everlasting provided in Christ Jesus, for repairing the breach sin had made; whereby God's darling attribute, mercy, might be for ever glorified in his creature's salvation, reinstatement in the divine favour, and delivery from all evil,

chief gate of the corporation, and did let him with his crew into the possession of the famous town of Mansoul. He further shewed how Diabolus had served the Lord-mayor and Mr. Recorder, to wit, that he had put them from all place of power and trust : Item, He shewed also, that my lord Will-be-will was turned a very rebel and runnagate, and that so was one Mr. Mind, his clerk ; and that they two did range and revel it all the town over, and teach the wicked ones their ways. He said moreover, that this Will-be-will was put into great trust, and particularly that Diabolus had put into Will-be-will's hand all the strong places in Mansoul ; and that Mr. Affection was made my lord Will-be-will's deputy, in his most rebellious affairs. Yea, said the messenger, this monster, lord Will-be-will, has openly disfavoured the king SHADDAI, and hath horribly given his faith and plighted troth to Diabolus.

Also, said the messenger, besides, this the new king, or rather rebellious tyrant, over the once famous, but now perishing town of Mansoul, has set up a lord-mayor and recorder of his own. For mayor, he has set up one Mr. Lustings ; and, for recorder, Mr. Forget-good ; two of the vilest of all the town of Mansoul. This faithful messenger also proceeded, and told what a sort of new burgesses Diabolus had made ; also that he had built several strong forts, towers, and strong-holds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms (a), the better to ca-

(a) Every sin is a rebellious weapon lifted up against the God of heaven. May the Lord take the love of it out of all our hearts, and make us truly sensible that it will be an evil and bitter thing to depart from the living God, who alone can make us happy in time and eternity, and whose favour is better than the life itself !

pacitate them, on his behalf, to make resistance against SHADDAI their king, should he come to reduce them to their former obedience.

Now the tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that the famous Mansoul was now taken: only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, tho' they told not every-body thereof. Yet, because they too would have a share in condoling the misery of Mansoul, therefore they also did, and that at a rate of the highest degree, bewail the losing of Mansoul. The King said plainly, that "it grieved him at the heart," Gen. vi. 5, 6. and you may be sure that his Son was not a whit behind him. Thus they gave conviction to all about them, that they had love and compassion for the famous town of Mansoul (a). Well, when the King and his Son were retired into the privy-chamber, they there again consulted about

Grief at
court to hear
the tidings.

(a) For ever be admired the riches of God's grace in Christ Jesus, that tho' inexorable justice might have left all mankind in their ruined state, to reap in eternal misery the fruit of their apostasy; yet in his unmerited mercy he found a glorious ransom for the heirs of salvation! We may well say,

"What tongue can speak thy comprehensive grace!

What thoughts thy depths unfathomable trace!

When lost in sin our ruin'd nature lay,

When awful justice claim'd her righteous pay!

See the mild SAVIOUR bend his pitying eye,

And stops the lightning just prepar'd to fly!"

BOYSE.

What abundant reason has every object of this mercy to adopt the words of the apostle, in rapturous strains of praise, "Verily he took not on him the nature of angels, but the seed of Abraham!" Heb. ii. 16.

what

The secrets
of his pur-
pose.

The Son of
God.

A brave de-
sign set on
foot for the
town of
Mansoul.

* By the
Holy Ghost.

what they had designed before, to wit, That as Man-
soul should in time be suffered to be lost; so as cer-
tainly it should be recovered again. Recovered, I
say, in such a way, as that both the King and his
Son would get themselves eternal fame and glory
thereby. Wherefore, after this consultation, the Son of
SHADDAI (a sweet and comely person, and one that
had always great affection for those that were in afflic-
tion, but one that had mortal enmity in his heart
against Diabolus, because he was designed for it,
and because he sought his crown and dignity, *Isaiah*
xlix. 5. 1 Tim. i. 15. Hos. xiii. 14.); this Son of
SHADDAI, I say, having stricken hand with his Father,
and promised that he would be his servant to recover
Mansoul again, stood by his resolution, nor would he
repent of the same. The purport of which agreement
was this, to wit, That at a certain time, prefixed by
both, the King's Son should take a journey into the
country of Universe, and there in a way of justice and
equity, by making amends for the follies of Mansoul,
he should lay the foundation of her perfect deliverance
from Diabolus, and from his tyranny.

Moreover, Emanuel resolved to make, at a time con-
venient, a war upon the giant Diabolus*, even while
he was possessed of the town of Mansoul; and that he
would fairly, by strength of hand, drive him out of
his hold, his nest, and take it to himself, to be his
habitation (a).

(a) This glorious display of the divine benignity is beautifully delineated
by an eminent poet :

“ Yes, from my bosom my Belov'd I give,
That my lost creatures may return, and live:
He, for your sakes, shall lay his glory by,
For you be born and suffer, gasp and die;
The price of guilt my Holy-one shall pay,
And tread of death and hell the bitterest way.”

BROOKE'S Redemption.

This

This now being resolved upon, order was given to the lord chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviat of the contents thereof, you may, if you please, take here as follows :

The holy scriptures.

‘ Let all men know, who are concerned, that the
‘ Son of SHADDAI, the great King, is engaged, by
‘ covenant to his Father, to bring his Mansoul to him
‘ again ; yea, and to put Mansoul too, through the
‘ power of his matchless love, into a far better and
‘ more happy condition than it was in before it was
‘ taken by Diabolus.’

The contents.

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus ; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the business ! First, They whispered it to one another *, and after that it began to ring throughout the King’s palace, all wondering at the glorious design (a) that between the King and his Son was on foot for the miserable town of Mansoul : yea, the courtiers could scarcely do any

* Among the angels.

(a) If angels, on this joyful occasion, this new creation, could proclaim, “ Glory be to God in the highest ; and on earth peace, good-will towards men ! ” (Luke ii. 4.) how much greater cause have the redeemed, who are the proper subjects of this great salvation, to begin their triumphant song, and, with humble adoration, bless God for his free, unmerited, and inestimable gift of a precious Saviour !

“ O wondrous grace, unask’d, divine, and free,
Lodg’d in the womb of vast eternity!
Maturing time unfolds th’ amazing plan,
Completes and opens what LOVE first began.”

GILES.

thing,

thing, either for the king or kingdom, but they would mix, with the doing thereof, a noise of the love of the King and his Son, that they had for the town of Mansoul.

Diabolus
perplexed at
the news.

Nor could these lords, high captains, and princes, be content to keep this news at court; yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent; for you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind, he concluded upon these four things:

He concluded on several things.

First, That this news, these good tidings (if possible) should be kept from the ears of the town of Mansoul (a); for, said he, if they shall once come to the knowledge, that SHADDAI their former King, and Emanuel his Son, are contriving good for the town of Mansoul, what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him?

First, how
to keep the
news from
Mansoul.

Now to accomplish this his design, he renews his flattery with my lord Will-be-will, and also gives him strict charge and command, that he should keep watch by day and night at all the gates of the town, especially Ear-gate and Eye-gate: for I hear of a design, quoth he, a design to make us all traitors, and that Mansoul must be reduced to its first bondage again.

(a) It is the business of the restless enemy of souls, to keep men ignorant of their lost state, lest the light of the glorious gospel should shine into their minds: for sinners will not seek for help, till they know their danger; nor for a cure, till they feel their disease. The word of God makes the discovery: the holy Spirit opens, and makes it effectual. For want of searching the scriptures, and attending the worship of God, the greatest part of mankind live and die in their sins, and must for ever abide under the wrath and curse of God; and Truth itself declares, "Herein is the condemnation, that light is come into the world, but men love darkness rather than light,—because their deeds are evil," John iii. 19.

I hope

I hope they are but flying stories, quoth he; however, let no such news by any means be let into Mansoul, lest the people be dejected thereat: I think, my lord, it can be no welcome news to you, I am sure it is none to me: and I think, that at this time it should be all our wisdoms and care to nip the head of all such rumours as shall tend to trouble our people; wherefore I desire, my lord, that you will in this matter do as I say. Let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come, whom you perceive do come from far hither to trade: nor let them by any means be admitted into Mansoul, unless you shall plainly perceive that they are favourers of our excellent government. I command moreover, said Diabolus, that there be spies continually walking up and down the town of Mansoul; and let them have power to suppress and destroy any they shall see to be plotting against us, or that shall prate of what by SHADDAI and EMANUEL is intended (a).

The will engaged against the gospel. Good thoughts must be kept out of Mansoul.

All good thoughts and words are to be suppressed.

This therefore was accordingly done: my lord Will-be-will hearkened to his lord and master, went willingly after his commandment, and, with all the diligence he could, kept any that would from going out abroad, or that sought to bring these tidings to Mansoul, from coming into the town.

(a) Various are the ways by which Satan captivates the soul: the pleasures, honours, riches, and tumultuous business of life, enslave myriads, and, like a devouring gulf, drown them in perdition, excluding from their minds the knowledge of the blessed God, and all concern about eternal things.—For want of seriously reflecting on our state, and viewing it in the glass of the word, the corruption and madness of man's heart preeminates over reason, which, if suffered to be rightly instructed by the Spirit of wisdom, would point out the way to duty and happiness. The necessity and salutary effect of attending to the word of God clearly appears from that short admonition in *Isa. lv. 3*. "Hear, and your soul shall live." See also *Eccles. ix. 3*.

F

Secondly,

A new oath
imposed.

Secondly, This done, in the next place, Diabolus, that he might make Mansoul as sure as he could, frames and imposes a new oath and horrible covenant upon the town's-folk :

To wit, That they should never desert him, nor his government, nor yet betray him, nor seek to alter his laws : but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance of any that do, or hereafter shall, by any pretence, law, or title whatsoever, lay claim to the town of Mansoul, Isa. xxviii. 15. thinking belike that SHADDAI had not power to absolve them from this covenant with death, and agreement with hell. Nor did the silly Mansoul stick or boggle at all at this most monstrous engagement, but, as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it ? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant their pretended king ; swearing, that they would never be changelings, nor forsake their old lord for a new (a).

Thus did Diabolus tie poor Mansoul fast ; but jealousy, that never thinks itself strong enough, put him in the next place upon another exploit, which was, yet more, if possible, to debauch this town of Mansoul : wherefore he caused, by the hand of one Mr.

(a) When men determine to resist the counsel of God against themselves, they become by degrees hardened in sin, so as even to glory in their shame, and scoff at the most solemn truths ; and this they do, because, as the poet justly observes, they

“ reject the sustenance divine,
To beggarly vile appetites descend ;
Ask alms of earth, for guests that came from heav'n ;
Sink into slaves ; and sell for present hire
Their rich reversion, and (what shares its fate)
Their native freedom, to the prince who sways
This æther world.”

YOUNG.

Fifth,

Filth, an odious, nasty, lascivious piece of beastliness * to be drawn up in writing, and set upon the gates : whereby he granted and gave licence to all his true and trusty sons in Mansoul to do whatsoever their lustful appetites prompted them to do, and that no man was to let, hinder, or controul them, upon pain of incurring the displeasure of their prince.

* Odious atheistical pamphlets, and filthy ballads and romances full of ribaldry.

Now this he did for these reasons :

1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tidings come that their redemption was designed, to believe, hope, or consent to the truth thereof : for reason says, ‘ the bigger the sinner, the less ground or hope of mercy’ (a).

Reasons for his thus doing.

2. The second reason was, If perhaps EMANUEL, the Son of SHADDAI their King, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them, of pursuing that covenant of their redemption ; for he knew that SHADDAI was holy, and that his Son EMANUEL was holy ; yea, he knew it by woful experience : for, for the iniquity and sin of Diabolus was he cast from the highest orbs. Wherefore what more rational than for him to conclude, that thus for sin it might fare with Mansoul ? But fearing lest also this knot should break, he bethinks himself of another, to wit :

Thirdly, To endeavour to possess all hearts in the town of Mansoul, that SHADDAI was raising an army,

(a) When the wretched, fallen sons of Adam are brought, by a continuance in sin, to throw the reins over their lusts and passions, working all uncleanness with greediness, the heart then becomes callous, God’s blessed ways despised, his laws trampled upon, his mercy despaired of, and therefore slighted and unsought for. These are dreadful forebodings of that hard and impenitent heart which “ treasures up unto itself wrath against the day of wrath, and revelation of the righteous judgment of God,” Rom. ii. 5.

to come to overthrow and utterly to destroy the town of Mansoul (and this he did to forestall any tidings that might come to their ears, of their deliverance); for, thought he, if I first spread this abroad, the tidings that might come after will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, SHADDAI intends to destroy them (a)? Wherefore he summons the whole town into the market-place *, and there with deceitful tongue thus he addresses himself unto them:

* The place of hearing, and of considering.

“ Gentlemen, and my very good friends, you are all, as you know, my legal subjects, and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty and great privileges you have enjoyed under my government; I hope, to your honour and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is abroad, of trouble to the town of Mansoul; sorry I am therefore for your sakes. For I received but now by the post, from my lord Lucifer (and he used to have good intelligence), that your old King SHADDAI is raising an army to come against you, to destroy you root and branch: and this, O Mansoul, is now the cause that at this time I have called you together, namely, to advise what in this juncture is best to be done. For my part, I am but

(a) From a love to their sinful ways, the profane will always raise an evil report concerning the good land; representing true religion as a dull, melancholy pursuit, tending to destroy all happiness and peace. But the reverse is the truth: since God, all-wise and gracious, exhorts to nothing but what makes for our present and eternal benefit, and dissuades from nothing but what would be hurtful to us; his promises, and threatenings too, flow alike from love to souls. “Wisdom is justified of her children,” Matt. xi. 19. “Her ways are ways of pleasantness, and all her paths peace,” Prov. iii. 17.

one,

HOLY-WAR.

Plate 3.

Page 44.



*The People of the famous Town of Mansoul advised by
Diabolus to take up Arms against King Shaddai.*

Published by T. Vallance in Cheap-side, & Alex. Hogg in Paternoster Row, June 1. 1780.



one, and can with ease shift for myself, did I list to seek my own ease, and to leave my Mansoul in all danger: but my heart is so firmly united to you, and so loth am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befall me (a). What say you, O my Mansoul? will you now desert your old friend; or do you think of standing by me?"

Then as one man, with one mouth, they cried out together, "Let him die the death that will not."

Then said Diabolus again, "'Tis in vain for us to hope for quarter, for this King knows not how to shew it. True, perhaps he, at his first sitting down before us, will talk of, and pretend to mercy, that thereby with the more ease, and less trouble, he may again make himself the master of Mansoul; whatever therefore he should say, believe not one syllable or tittle of it, for all such language is but to overcome us; and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve to the last man to resist him, and not to believe him on any terms; *for in at that door will come our danger.* But shall we be flattered out of our lives? I hope you know more of the rudiments of politics, than to suffer yourselves to be so pitifully served.

Very de-
ceiving lan-
guage.

(a) Our daily prayer should be, for wisdom to discern, grace to watch against, and strength to overcome, the wiles and devices of the destroyer, "lest by any means, as the serpent beguiled Eve through his subtlety, our minds should be corrupted from the simplicity that is in Christ," 2 Cor. xi. 3. By listening to this liar and murderer, contrary to the divine command, sin and every evil entered, the whole mass being thereby defiled.—Satan is a merciless tyrant; his service is the vilest drudgery; his wages are pain, sorrow, sickness, temporal and eternal death;—death to all happiness for ever both of body and soul. But, on the contrary, the service of Christ is a reasonable service, Rom. xii. 1. and perfect freedom.

"But

“But suppose he should, if he get us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you that are the chief of the town, especially you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse, and then what good will your lives do you? Shall you with him live in pleasure, as you do now? No, no, you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you (a). I am for you, if you are for me; and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be accounted a life too good for Mansoul now; blood, blood, nothing but blood, is in every blast of SHADDAI'S trumpet against poor Mansoul now: pray be concerned, I hear he is coming up, and stand to your arms, that now, while you have leisure, I may teach you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul, from top to toe: nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you: come therefore to my castle and welcome, and harness yourselves for the war. There is helmet, breast-plate,

Lying language.

He is afraid of losing Mansoul.

He puts them upon arming themselves.

(a) Here Satan unwittingly speaks truth for once; because when the work of regeneration is begun, old things (loved before) become hateful, and all things become new; namely, the will, affections, and aims; and whereas, before conversion, the sinner was led captive by the enemy at his will, now, after that blessed change has taken place, his language is, “Draw me; we will run after thee,” Cant. i. 4. Before the Lord draws, we can't stir a step, may, we rather (like fallen Adam in Paradise) run away from God: not so after conversion, for then we walk, yea delight in his ways; then we move freely and swiftly to him, as the centre of our hopes, and source of our felicity. May this ever be our happy lot!

sword,

sword, shield, and what not, that you will fight like men.

“ 1. My Helmet, otherwise called an head-piece, is His helmet;
hope of doing well at last, what lives soever you live,
Deut xxix. 19. This is that which they had, who
said, that “ they should have peace, tho’ they walked
in the wickedness of their heart, to add drunkenness
to thirst :” a piece of approved armour is this; and
whoever has it, and can hold it, so long no arrow,
dart, sword, or shield, can hurt him; this therefore
keep on, and thou wilt ward off many a blow (a), my
Manfoul.

“ 2. My Breast-plate is a breast-plate of iron, His breast-plate.
Rev. ix. 9. I had it forged in mine own country, and
all my soldiers are armed therewith; in plain lan-
guage, it is an hard heart, an heart as hard as iron,
and as much past feeling as a stone; the which if you
get and keep, neither mercy shall win you, nor judg-
ment fright you. This therefore is a piece of armour
most necessary for all to put on that hate SHADDAI,
and that would fight against him under my banner.

“ 3. My Sword is a tongue that is set on fire of hell, His sword.
Pl. lvii. 4. lxiv. 3. James iii. 6. and that can bend it-
self to speak evil of SHADDAI, his Son, his ways, and
people; use this, it has been tried a thousand times
twice told; whoever hath it, keeps it, and makes use

(a) They who blindly rely on the mercy of a God out of Christ, and die
in their sins unrepented of and unatoned for, as all baptized infidels do,
will find themselves at length the miserable objects of divine justice: for
they that think to be saved (as the modern mere moralists do) any other way
than by that which may redound equally to the honour of the divine justice
and mercy, fall under the censure of the poet, who declares, they

— set at odds Heav’n’s jarring attributes :

Maim heav’n’s perfection, break its equal beams,

Bid mercy triumph over—God himself,

Undeify’d by their opprobrious praise:—

A God all mercy is a God unjust.

YOUNG,

of

of it as I would have him, can never be conquered by mine enemy.

His shield.

“ 4. My Shield is unbelief, Job xv. 26. Ps. lxxvi. 3. Mark vi. 5, 6. or calling into question the truth of the word, or all the sayings that speak of the judgment that SHADDAI has appointed for wicked men : use this shield ; many attempts he has made upon it, and sometimes, 'tis true, it has been bruised ; but they that have writ of the wars of EMANUEL, against my servants, have testified, that “ he could do no mighty work there, because of their unbelief.” Now, to handle this weapon of mine aright, is, not to believe things because they are true, of what sort, or by whomsoever asserted : if he speaks of judgment, care not for it ; if he speaks of mercy, care not for it ; if he promises, if he swears that he would do to Mansoul, if it turns, no hurt, but good, regard not what is said, question the truth of all (a) ; for this is to wield the shield of unbelief aright, and as my servants ought, and do : and he that does otherwise, loves me not, nor do I count him but an enemy to me.

“ 5. Another part or piece, said Diabolus, of mine excellent armour, is, ‘ a dumb and prayerless spirit,’ a spirit that scorns to cry for mercy ; wherefore be you, my Mansoul, sure that you make use of this. What !

(a) “ Thou hast magnified thy word above all thy name,” saith Christ, Ps. cxxxviii. 2. The veracity of Jehovah is engaged to fulfill it. The not believing and disregarding the divine testimony, therefore, is offering the highest dishonour and insult to the God of truth, whose word cannot be broken, John x. 35. It expelled man from paradise : and, to this day, unbelief of the scripture, which is ever accompanied with contempt of God and religion, obstructs the intercourse between God and man. Hence a wide door is opened to all manner of licentiousness, and everlasting misery in the life to come. But to them that believe, Christ is precious ; his word is sweet : by believing the record which God hath given of his Son, they set to their seal, that he is true ; and take comfort from the promise, John iii. 15. “ whosoever believeth in him shall not perish, but have eternal life.”

cry for quarter? Never do that, if you would be mine: I know you stout men; and am sure that I have clad you with that which is armour of proof; wherefore to cry to SHADDAI for mercy, let that be far from you. Besides all this, I have a maul, fire-brands, arrows, and death, all good hand weapons, and such as will do execution (a).

After he had thus furnished his men with armour and arms, he addressed himself to them in such-like words as these: ‘Remember, quoth he, that I am your rightful king; and that you have taken an oath, and entered into covenant, to be true to me and to my cause: I say, remember this, and shew yourselves stout and valiant men of Mansoul. Remember also the kindness that I have always shewed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honours, wherewith I have endowed you, do call forth at your hands returns of loyalty, my lion-like men of Mansoul: and what so fit a time to shew it, as when others shall seek to take my dominion over you into their own hands? One word more, and I have done: Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my

He backs all
with a
speech to
them.

(a) We have seen above, how clearly and scripturally this judicious author describes the weapons of rebellion with which the unregenerate mind fights against the blessed God and its own happiness; some of them are the following, namely, a false and ill-founded security, hard heartedness, scoffing at divine truths, profaneness, unbelief, and averseness to prayer: but the greatest and most hurtful of these, because it is the source of all the rest, is unbelief. By means of that accursed root of bitterness, the carcasses of the antient Israelites fell in the wilderness, Heb. iii. 1. which will be found strictly true, in a spiritual sense, with respect to the soul, and its eternal concerns. What is the remedy in this and every forlorn circumstance? To look unto Jesus, derive help and strength from his almighty arm, and trust to receive from his fullness a supply of all needful blessings.

true hearts, I will make you kings, princes, and captains, and what brave days shall we have then (a) !

Diabolus having thus armed and fore-armed his servants and vassals in Mansoul, against their good and lawful king SHADDAI in the next place he doubleth his guards at the gates of the town, and betakes himself to the castle, which was his strong hold : his vassals also, to shew their wills, and supposed (but ignoble) gallantry, exercise them in their arms every day, and teach one another feats of war ; they also defied their enemies, and sung up the praises of their tyrant ; they threatened also what men they would be, if ever things should rise so high as a war between SHADDAI and their king.

They of
Mansoul
shew their
loyalty to
the giant.

Shaddai pre-
pareth an
army for the
recovery of
Mansoul.

Now all this time the good King, the King SHADDAI, was preparing to send an army to recover the town of Mansoul again from under the tyranny of their pretended king Diabolus : but he thought good, at the first, not to send them by the hand and conduct of brave Emanuel his Son, but under the hand of some of his servants, to see first by them the temper of Mansoul, and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men ; for they came from the King's own court, and were those of his own chusing (b).

They

(a) Satan first beguiles, then destroys, and, lastly, torments: he flatters, only to betray and ruin: "All these things will I give thee (saith this arch-deceiver), if thou wilt fall down, and worship me." This he had the impudence to suggest to the God who made him, Matt. iv. 9. But what was the result? Our blessed Lord repels him with abhorrence, "Get thee behind me, Satan!" May you and I, fellow-sinner, seek and find grace to resist the devil at all times, and he will flee from us, James iv. 7. But this can only be effected by the power of the Bruiser of the serpent's head.

(b) The Lord has in all ages provided his ministers, as instruments in the hand of the Spirit, to confirm his gracious promises made to the elect in Christ,

They came up to Mansoul under the conduct of four stout generals, each man being captain of ten thousand men; and these are their names, and their ensigns. The name of the first was captain Boanerges; the name of the second was captain Conviction; the name of the third, captain Judgment; and the name of the fourth was captain Execution. These were the captains that SHADDAI sent to regain Mansoul.

The captains names.

These four captains (as was said) the King thought fit in the first place to send to Mansoul, to make an attempt upon it; for indeed generally, in all his wars, he did use to place these four captains in the van, for they were very stout and rough-hewn men (*a*), Psal. lx. 4. men that were fit to break the ice, and to make their way by dint of sword, and their men were like themselves.

To each of these captains the King gave a banner, that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul.

First, To captain Boanerges, for he was the chief, to him, I say, were given ten thousand men; his ensign was Mr. Thunder: he bore the black colours, and his scutcheon was the three burning thunderbolts, Mark iii. 17.

Christ, Gen. iii. 15. The patriarchs, prophets, apostles, and their successors to the end of time, are the publishers of this blessed news to perishing sinners.

(*a*) These were, 1. the powerful preaching of the word. 2. Compunction under it, which extorts the cry, "What shall I do to be saved?" Acts xvi. 30. 3. The threatenings of the law, its terrors, dread of the wrath of God and eternal punishment for sin, as denounced in the scriptures of truth. 4. Those awakenings which the quickening Spirit of God excites in the soul, from a retrospective view of its original guilt, numberless aggravated actual transgressions, and obnoxiousness to the punishment due to the broken law. These are the blessed operations of that divine grace which alone bringeth salvation, and is an earnest of future glory.

The second captain was captain Conviction; to him were given ten thousand men: his ensign's name was Mr. Sorrow; he did bear the pale colours, and his scutcheon was the book of the law wide open, from whence issued a flame of fire, Deut. xxxiii. 2.

The third captain was captain Judgment; to him were given ten thousand men: his ensign's name was Mr. Terror; he bare the red colours, and his scutcheon was a burning fiery furnace, Matt. xiii. 40, 41.

The fourth captain was captain Execution: to him were given ten thousand men: his ensign was one Mr. Justice; he also bare the red colours, and his scutcheon was a fruitless tree, with an ax lying at the root thereof, Matt. iii. 10.

These four captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their military actions (a).

Well, the captains and their forces, their men and under-officers, being had upon a day by SHADDAI into the field, and there called all over by their names, were then and there put into such harness as became their degree, and that service that now they were going about for their King.

Now when the King had muster'd his forces (for it was he that muster'd the host to the battle), he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to

(a) Though the above-recited are the ordinary means by which the Lord works savingly upon the hearts of sinners, yet is he not confined to these, but can make the slightest incident instrumental to the accomplishing of his blessed purposes: "in a dream, in a vision of the night, when deep sleep falleth upon men; then he openeth the ears of men, and sealeth their instruction," &c. Job xxxiii. 15, 16.

do and execute the same. Their commissions were, for the substance of them, the same in form, tho' as to name, title, place, and degree of the captains, there might be some, but very small variation : and here let me give you an account of the matter and sum contained in their commission.

A COMMISSION from the great King SHADDAI (a), King of Mansoul, to his trusty and noble captain, the captain BOANERGES (b), for making war upon the town of Mansoul.

‘ O THOU Boanerges, one of my stout and thunder-
 ‘ ing captains, over one ten thousand of my valiant
 ‘ and faithful servants, Matt. x. 11. Luke x. 5. Go
 ‘ thou in my name, with this thy force, to the miser-
 ‘ able town of Mansoul ; and when thou comest thi-
 ‘ ther, offer them first conditions of peace ; and com-
 ‘ mand them, that, casting off the yoke and tyranny of
 ‘ the wicked Diabolus, they return to me, their right-
 ‘ ful prince and lord ; command them also, that they
 ‘ cleanse themselves from all that is his in the town of
 ‘ Mansoul (and look to thyself, that thou have good
 ‘ satisfaction touching the truth of their obedience).

(a) Shall love and mercy sue to the wretched to accept deliverance, and they not listen ? Shall goodness itself invite the hopeless and helpless to embrace substantial and permanent happiness, and invite in vain ? Nay rather, thou prisoner of hope,

“ Turn thou thine eyes on wisdom’s fairer plan,
 To frailty suited, and design’d for man :
 To teach him wisdom, and, in that, to know,
 His fall how great, his wretchedness how low !
 To save from ruin, as she makes him wise,
 And hide destruction from the stranger’s eyes.”

(b) Literally, sons of thunder ; meaning, properly, powerful preaching of the gospel, made effectual in the heart by the operation of the Holy Ghost, by which it becomes the power of God to salvation. Figuratively, it may mean the quickening influences of the Spirit of God. The two sons of Zebedee are thus surnamed by Christ, Mark iii. 17.

‘ Thus.

‘ Thus when thou hast commanded them (if they in
 ‘ truth submit thereto), then do thou to the uttermost
 ‘ of thy power, what in thee lies, to set up for me a
 ‘ garrison in the famous town of Mansoul; nor do
 ‘ thou hurt the least native that moveth or breatheth
 ‘ therein, if they will submit themselves to me, but
 ‘ treat thou such as if they were thy friends or bre-
 ‘ thren; for all such I love, and they shall be dear
 ‘ unto me; and tell them, that I will take a time to
 ‘ come unto them, and to let them know that I am
 ‘ merciful (a), 1 Theff. ii. 7—11.

‘ But if they shall, notwithstanding thy summons,
 ‘ and the producing of my authority, resist, stand out
 ‘ against thee, and rebel; then I do command thee to
 ‘ make use of all thy cunning, power, might, and
 ‘ force, to bring them under by strength of hand.
 ‘ Farewel.’

Thus you see the sum of their commissions; for, as I said before, for the substance of them, they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their king; the day being appointed, and the place of their rendezvous prefixed, each commander appearing in such gallantry as his cause and calling required; so after a new entertainment from SHADDAI, with flying colours they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van, captain Conviction

They pre-
 pare for a
 march.

(a) May the consideration of such stupendous, unmerited goodness, ever produce strains of the liveliest gratitude in the hearts of those whom the Lord hath redeemed from the hand of the enemy! Struck with a consciousness of our demerits, who can refrain from saying,

“ Ah, Father, author, God of boundless grace,

What, what is man, with all his recreant race,

That he with thine own Jesus should be weigh’d;

And, for their ransom, such a price be paid!”

BROOKE.

and

and captain Judgment made up the main body, and captain Execution brought up the rear. They then having a great way to go (for the town of Mansoul was far off from the court of SHADDAI (*a*), Eph. ii. 13. 17.), marched through the regions and countries of many people, not hurting or abusing any, but blessing where-ever they came. They also lived upon the King's cost, all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which when they saw, the captains could for their hearts do no less than for a while bewail the condition of the town; for they quickly saw that it was prostrate to the will of Diabolus, and to his ways and designs.

Well, to be short, the captains come up before the town, march up to Ear-gate, and sit down there (for that was the place of hearing). So when they had pitched their tents, and intrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first, beholding so gallant a company, so bravely accoutred, and so excellently disciplined (*b*), having on their glittering armour, and displaying their colours, could not but come out of

The world
are con-
vinced by
the well-
ordered life
of the godly.

(*a*) The immense distance of the soul from God, by original sin, is very justly set forth in the church homily on Christ's Nativity: "Instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was now become the bond-slave of hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; inasmuch that he now seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God, was condemned to everlasting death." A pride-humbling picture! which intirely demolishes the towering fabric of the dignity of human nature, so much boasted of and extolled.

(*b*) Though the world approve of and commend the godly conversation of sincere christians, yet their rebellious nature revolts against the way, nor can they be prevailed on to chuse it, till almighty and irresistible grace removes the enmity, and makes them willing in the day of God's power.

their

their houses and gaze. But the cunning fox Diabolus, fearing that the people, after this sight, should, on a sudden summons, open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town; who, when he had them there, made this lying and deceivable speech unto them. (*a*).

Diabolus
alienates
their minds
from them.

‘Gentlemen, quoth he, although you are my trusty and well-beloved friends, yet I cannot but (a little) chide you for your late uncircumspect action, in going out to gaze on that great and mighty force that but yesterday sat down before (and have now intrenched themselves, in order to the maintaining of the siege against) the famous town of Mansoul. Do you know who they are? whence they came? and what is their purpose in sitting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town (*b*), and against whom I have been at the cost to arm you cap-à-pié for your body, besides great fortifications for your mind. Wherefore then did you not rather, even at the first appearance of them, cry out, Fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and have been ready to have received them with the highest acts of defiance? then had you shewed your-

Satan greatly
afraid of
God’s minis-
ters, that
they will
set Mansoul
against him.

(*a*) As “faith comes by hearing, and hearing by the word of God,” Rom. x. 17. so the enemy of souls, aware of the danger his kingdom is in by the conviction and conversion of sinners, through the ministry of the word, strives, by every stratagem his art and cunning can suggest, to divert them from the use of these means of salvation, by causing them to be despised and neglected; while riches, honours, and fading joys, are preferred to heavenly wisdom and eternal good.—But, in spite of his utmost efforts to prevent it, God will work, and none shall let it; and the innumerable company of the elect shall be accomplished, to glorify him for ever.

(*b*) That’s false, Satan,

themselves

selves men to my liking, whereas by what you have done, you have made me half afraid; I say, half afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might shew yourselves women; and that you might go out, like a company of innocents, to gaze on your mortal foe? Fie, fie, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know, that, before they shall conquer this corporation, there are valiant men in Mansoul (a).

He stirs them up to bid defiance to the ministers of the word.

‘I will leave off now to chide, and will not further rebuke you: but I charge you, that henceforwards you let me see no more of such actions. Let not henceforwards a man of you, without order first obtained from me, so much as shew his head over the wall of the town of Mansoul: you have now heard me; do as I have commanded, and you shall cause me that I dwell securely with you, and that as I take care for myself, so for your safety and honour also. Farewel.’

Now were the townsfolk strangely altered; they were as men stricken with a panic fear: they ran to and fro in the streets of the town of Mansoul, crying out,

When sinners hearken to Satan, they are set in a rage against godliness.

(a) It is melancholy to reflect, that so great an ascendancy have the ignorance and enmity contracted by sin gained in the soul, that those ministers of the gospel, who describe man's misery and total departure from God by the fall, and exalt Christ as a suitable and complete Saviour, have in all ages been despised, reviled, and persecuted. But, “as in the beginning, they that were born after the flesh persecuted them that were born after the Spirit, even so it is now,” Gal. iv. 29. and, we may add, will be to the end of time.

H

“Help!

“ Help ! Help ! the men that turn the world upside down, are come hither also.” Nor could any of them be quiet after ; but still, as men bereft of wit, they cried out, “ The destroyers of our peace and people are come.” This went down with Diabolus : Ah ! quoth he to himself, this I like well, now it is as I would have it, now you shew your obedience to your prince ; hold you but here, and then let them take the town if they can.

The King's
trumpet
founded at
Ear-gate.

Well, before the King's forces had set before Mansoul three days, captain Boanerges commanded his trumpeter to go down to Ear-gate ; and there, in the name of the great SHADDAI, to summon Mansoul to give audience to the message that he in his Master's name was commanded to deliver to them. So the trumpeter, whose name was Take-heed-what-you-hear, went up as he was commanded to Ear-gate, and there founded his trumpet for a hearing : but there was none that appeared, that gave answer or regard (a), for so had Diabolus commanded ; so the trumpeter returned to his captain, and told him what he had done, and also how he had sped ; whereat the captain was grieved, but bid the trumpeter go to his tent. Again captain Boanerges sendeth his trumpeter to Ear-gate, to found as before for an hearing ; but they

They will
not hear.

A second
summons
repulsed.

(a) The heart of the natural man spurns at God's commands ; see Jer. xliv. 16, &c. Repeated calls from God, who is love, we may ever observe, make no impression on the obstinate hearts of sinners, who, tho' pressingly invited by their infinitely wise Creator to embrace life and happiness, yet, like the deaf adder, refuse to hear the voice of the charmer : so totally has the god of this world blinded their eyes, and his delusive offers ensnared them ! Surely of every such self-deceiver we may justly remark :

“ Thou happy wretch ! by blindness art thou blest,
By dotage dandled to perpetual smiles :—
Know, smiler, at thy peril art thou pleas'd ;
Thy pleasure is the promise of thy pain.”

YOUNG.

again

again kept close, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their king. Then the captains and other field-officers called a council of war, to consider what further was to be done for gaining the town of Mansoul: and, after some close and thorough debate upon the contents of their commissions, they concluded yet to give the town, by the hand of the forenamed trumpeter, another summons to hear; but if that shall be refused, say they, and that the town shall stand it out still, Luke xiv. 23. then they determined, and bid the trumpeter tell them so, that they would endeavour by what means they could to compel them by force to the obedience of their King.

A council
of war held.

So captain Boanerges commanded his trumpeter to go up to Ear-gate again (a), and, in the name of the great King SHADDAI, to give it a very loud summons to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went, and did as he was commanded: he went up to Ear-gate, and sounded his trumpet, and gave a third summons to Mansoul, Isa. lviii. 1. He said moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

A third
summons.

(a) Behold the long-suffering and forbearance of a merciful God! O that it may lead sinners to repentance and amendment! He waits to be gracious; and knocks continually at the hearts of sinners by judgments, afflictions, providences, &c. if by any means they may be brought to the knowledge of the truth, and be saved from misery. Who can count the many earnest invitations in scripture! "O that there were such an heart in them, that they would fear me,—that it might be well with them! O that they were wise, that they would consider their latter-end!" saith the divine Philanthropist, Deut. v. 29. xxxii. 29. May the Lord the Spirit give this heart, and incline sinners to seek, so as to find a precious Jesus!

Lord Will-be-will's
speech to the
trumpeter.

Then stood up my lord Will-be-will, who was the governor of the town (this Will-be-will was the apostate, of whom mention was made before (a), and the keeper of the gates of Mansoul. He therefore, with big and ruffling words, demanded of the trumpeter, who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such unsufferable words against the town of Mansoul?

The trumpeter.

The trumpeter answered, I am servant to the most noble captain, captain Boanerges, general of the forces of the great King SHADDAI, against whom both thyself and the whole town of Mansoul have rebelled, and lift up the heel; and my master the captain hath a special message to this town, and to thee as a member thereof: the which if you of Mansoul shall peaceably hear, so; if not, take what follows.

Will-be-will.

Then said the lord Will-be-will, I will carry the words to my lord, and will know what he will say (b).

Trumpeter.

But the trumpeter replied, saying, Our message is not to the giant Diabolus, but to the miserable town of Mansoul; nor shall we at all regard what answer

(a) See before, p. 28.

(b) Mankind are so wretchedly depraved by the fall, that they will sooner listen to carnal, erring reason, or the suggestions of Satan, than to the God of wisdom, truth, and love, for needful advice and help.—Pity it is that many weak believers also rather apply to others the gracious promises of the gospel, when held out to them by godly ministers, instead of themselves: but these things ought not so to be. For as, in the first instance, no case of lost sinners can be too desperate to baffle the skill of the great Physician: so, in the second, the glorious work of redemption lies between the Triune God in covenant and each individual soul,—the sinner and the Saviour. The declarations and tenders of mercy, in the word, are indiscriminately made to all: but the lambs of the flock, as they feel their great need, so they have an undoubted right to appropriate them. Christ says, Rev. xxii. 17. "Whosoever will, let him take of the water of life freely;" without exception to any; tho' it is free, sovereign grace alone, that bringeth salvation through Christ Jesus; Tit. ii. 11.

by

by him is made, nor yet by any for him; we are sent to this town, to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King SHADDAI.

Then said the Lord Will-be-will, I will do your errand to the town. Will-be-will.

The trumpeter then replied, Sir, do not deceive us, Trumpeter. lest, in so doing, you deceive yourselves much more. He added moreover, For we are resolved, if in peaceable manner you do not submit yourselves, then to make war upon you, and bring you under by force. And of the truth of what I say, this shall be a sign unto you, you shall see the black flag, with its hot burning thunderbolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolution to reduce you to our Lord and rightful King.

So the said lord Will-be-will returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King SHADDAI came together, to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, When I had sounded my trumpet (a), and called aloud to the town for a hearing, my lord Will-be-will, the governor of the town, and he that hath charge of the gates, came up, when he heard me sound, The trumpeter returns to the camp.

(a) The trumpeters are the ministers of the everlasting gospel of peace: they proclaim the glad tidings of salvation through the blood-shedding and finished work of the Son of God; whereby glory is brought in the highest to the ever-blessed and adorable Trinity, and on earth peace and good will thro' a reconciling Saviour, in whom the Father is well pleased for his righteousness sake. May the eternal Spirit realize Jesus, make him precious to poor sinners, and shew them the things pertaining to his great salvation, before they are everlastingly hid from their eyes! O for the hearing ear, and the understanding heart!

and,

and, looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I brought it. Then said he, I will tell it the governor, and to Mansoul: and then I returned to my Lord.

Carnal souls make a wrong interpretation of the design of a gospel ministry,

Then said the brave Boanerges, Let us yet for a while still lie in our trenches, and see what these rebels will do. Now when the time drew nigh that audience by Mansoul must be given to the brave Boanerges and his companions, it was commanded, that all the men of war throughout the whole camp of SHADDAI should, as one man, stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy; but if not, to force it to a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpet throughout the camp of SHADDAI, and thinking no other but that it must be in order to storming the corporation, they at first were put to great consternation of spirit (a); but after they were a little settled again, they made what preparation

(a) Repeated observation teaches us, that conviction does not always end in conversion; the cares or pleasures of the world, or the deceitfulness of riches, conspire together to destroy the seed sown by the word, unless the Lord the Spirit prepare the soil, and dispose the heart, to receive and retain it: for, where this is not the case, it too frequently happens, that

“Pleasures or cares some fresh attack begin,
Objects without, or passions from within.—
In vain he seeks to shun th’ unpleasing strife,
Still harass’d in the civil feud of life:
In vain his pow’rs would turn on reason’s part,
The ruling inclination holds his heart.”

they

they could for a war, if they did storm; else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again to summon Mansoul to a hearing of the message that they had brought from SHADDAI: so he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could, Zech. vii. 11. Now when they were come up to the top of the wall, captain Boanerges desired to see the lord mayor; but my lord Incredulity was then lord mayor, for he came in the room of my lord Lustings: so Incredulity came up and shewed himself over the wall. But when the captain Boanerges had set his eyes upon him, he cried out aloud; This is not he; where is my lord Understanding, the antient lord mayor of the town of Mansoul? for to him I would deliver my message (a).

Boanerges
refuses to
make Incre-
dulity a
judge of
what he had
to deliver to
the famous
town of
Mansoul.

Then said the Giant (for Diabolus was also come down) to the captain: Mr. Captain, you have, by your boldness, given to Mansoul at least four summons, to subject herself to your King: by whose authority, I know not; nor will I dispute that now. I ask, therefore, what is the reason of all this ado? or what would you be at, if you knew yourselves?

(a) The Lord's holy and almighty arm may be said to have got himself the victory over the opposing power of unbelief in the soul, when the understanding and judgment are, by the word and Spirit, convinced of the reality and excellency of divine truths, and the salvation of Jesus: then the blessed work is, by grace, carried prosperously on; carnal reason is silenced and subdued; the glories of redemption are expounded to the humbled, inquiring soul; the suitableness of the Saviour in all his offices, and the reasonableness of serving, loving, and praising a covenant God for every mercy of his providence and grace, appear in a delightful point of view, and constrain to love and holy obedience. True faith in the heart always operates by gratitude to God for his distinguishing goodness, and will ever be accompanied by a godly life and conversation.

Then

Boanerges's
speech.

Then captain Boanerges, whose were the black colours, and whose escutcheon was three burning thunderbolts (taking no notice of the giant, or of his speech), thus addressed himself to the town of Mansoul: Be it known unto you, O unhappy and rebellious Mansoul! That the most gracious King, the great King SHADDAI, my master, hath sent me unto you, with commission (and so he shewed to the town his broad seal) to reduce you to his obedience. And he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friends or brethren; but he also hath bid, that if, after summons to submit, you still stand out and rebel, we should endeavour to take you by force (a).

Captain
Conviction's
speech.

Then stood forth captain Conviction, and said (his were the pale colours, and for a scutcheon he had the book of the law wide open, &c.) 'Hear, O Mansoul: Thou, O Mansoul, wast once famous for innocency, but now thou art degenerated into lyes and deceit; Rom. iii. 10——19. 23. chap. xvi. 17, 18. Psalm l. 21, 22. Thou hast heard what my brother, the captain Boanerges, hath said, and it is your wisdom, and will be your happiness, to

(a) Tho' the power of divine grace is irresistible in all, yet some are wrought on by mild and persuasive means, and their hearts broken and melted down by the benign influences of the love of God. Others, more hardened and wedded to sin, are roused from their lethargy by searching and alarming doctrines, so as to be overcome and persuaded by the terrors of the Lord, 2 Cor. v. 11. So spiritually dead, and lost to all sense of duty, is fallen man, that none but Christ, the almighty Saviour, who in due time died for the ungodly, could restore the perishing soul to happiness and peace; and (eternal blessings on him!)

"Upon the chaos of man's world he came,
And pierc'd the darkness with his living beam;
Then cast a rein on the reluctant will,
And bid the tempest of the soul be still."

BROOKS'S Redemption.

stoop

stoop to, and accept of, conditions of peace and mercy, when offered ; especially when offered by one, against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is SHADDAI our King ; nor, when he is angry, can any thing stand before him. If you say you have not sinned, or acted rebellion against our King, the whole of your doings, since the day that you cast off his service (and there was the beginning of your sin), will sufficiently testify against you ; what else means your hearkening to the tyrant, and your receiving him for your king ? What means else your rejecting the laws of SHADDAI, and your obeying Diabolus ? Yea, what means this your taking up arms against, and the shutting your gates upon us, the faithful servants of your King ? Luke xii. 58, 59. Be ruled, then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Ah Mansoul ! suffer not thyself to be kept from mercy, and to be run into a thousand miseries, by the flattering wiles of Diabolus : perhaps that piece of deceit may attempt to make you believe, that we seek our own profit in this our service (a) : but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

Again, I say unto thee, O Mansoul, consider if it be not amazing grace, that SHADDAI should so humble

(a) The good ways of God were, from the beginning, evil spoken of by unconverted worldlings : nevertheless, " wisdom is justified of her children," Matt. xi. 19. God would have been inconceivably blessed for ever, if all the race of mankind had perished with the fallen angels : but free, sovereign, unmerited love, stepped forth to the relief of apostate man ; and all the divine perfections will be eternally glorified both in the punishment of lost, and the redemption of saved sinners. May we ever remember, with the profoundest humility, that not for our sakes (for we can have no claim to favour), but " according to his mercy, he saved us," Tit. iii. 5.

himself as he doth, 2 Cor. v. 18—21. Now he, by us, reasons with you, in a way of intreaty and sweet persuasion, that you would subject yourselves to him. Has he that need of you, that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live.

Captain
Judgment's
speech.

Then stood forth captain Judgment, whose were the red colours, and for a scutcheon had the burning fiery furnace; and he said, 'O ye inhabitants of the town of Mansoul, that have lived so long in rebellion and acts of treason against the King SHADDAI; know, that we come not to-day to this place, in this manner, with our message, of our own minds, to or revenge our own quarrel; it is the King our master that hath sent us to reduce you to your obedience to him; the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King, by his power, is not able to bring you down, and lay you under his feet: for he is the Former of all things; and if he touches the mountains, they smoke. Nor will the gate of the King's clemency stand always open: for the day that shall burn like an oven, is before him; yea, it hasteth greatly, and slumbereth not (a), Mal. iv. 1. 1 Pet. ii. 3. O Mansoul, is it little in thine eyes, that our King does offer thee mercy, and that after so many provocations? Yea, he still holdeth out his

(a) As death leaves the soul, judgment will find it; "where the tree falls, there it lieth," Ecc'el. xi. 9. for "there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest," Ecc'el. ix. 10. Since the important concerns of eternity depend, for aught we know, on the present moment, may the Lord the Spirit incline sinners to listen to the voice of heavenly love, thus intreating: "To-day, if ye will hear his voice, harden not your hearts," Ps. xcvi. 7, 8. and sweetly constrain them to obey the call!

golden sceptre to thee, and will not suffer his gate to be shut against thee : wilt thou provoke him to do it ? Consider of what I say ; “ To thee it shall be opened no more for ever,” Job xxxvi. 14. 18. Ps. ix. 7. Isa. lxvi. 15. “ If thou sayest thou shalt not see him, yet judgment is before him ; therefore trust thou in him. Yea, because there is wrath, beware lest he take thee away with his stroke ; then a great ransom cannot deliver thee. Will he esteem thy riches ? No, not gold, nor all the forces of strength. He hath prepared his throne for judgment ; for he will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and rebukes with flames of fire.” “ Therefore, O Mansoul, take heed, lest, after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee.” Now while captain Judgment was making this oration to the town of Mansoul, it was observed by some, that Diabolus trembled (a). But he proceeded in his speech, and said, O thou woful town of Mansoul ! wilt thou not yet set open the gate to receive us, the deputies of the King, and those that would rejoice to see thee live ? Ezek. xxii. 14. “ Can thine heart endure, or can thine hands be strong, in the day that he shall deal in judgment with thee ?” I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels ? Consider, betimes consider.’

(a) Judgment without mercy is reserved for devils ; but justice and mercy are made to harmonize in extricating sinners from ruin.—What an inestimable blessing, that such soul revolters as we are, can be reconciled, thro’ the blood of the cross, to an infinitely holy God ! That this God “ can be just, and yet the justifier of the ungodly, who bel’eveth in Jesus !” Rom. iii. 26. O my soul, may thy gratitude, for such amazing condescension and goodness, be testified by thy walking in love and holy obedience, to the glory of such a precious Saviour !

Captain
Execution's
speech.

Then stood forth the fourth captain, the noble captain Execution, and said: 'O town of Mansoul, once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus: hearken also to me, and to the words that I shall speak to thee, in the name of the great SHADDAI. Behold, "the ax is laid to the root of the tree; every tree, therefore, that bringeth not forth good fruit, is hewn down, and cast into the fire," Matt. iii. 7—10.

'Thou, O town of Mansoul, hast hitherto been this fruitless tree; thou barest nought but thorns and briers, Deut. xxxii. 32. Thy evil fruit foretells thee not to be a good tree: thy grapes are grapes of gall, thy clusters are bitter. Thou hast rebelled against thy King (a); and lo we, the power and force of SHADDAI, are the ax that is laid to thy roots. What say'st thou? Wilt thou turn? I say again, Tell me, before the first blow is given, wilt thou turn? Our ax must first be laid *to* thy root, before it be laid *at* thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time thou hast. What wilt thou do? Wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go: for I have commission to lay my ax *at*, as well as *to*, thy root; nor will any thing, but yielding to our King, prevent doing of execution.

(a) God is dethroned from his place in the hearts of all natural men: they render him no service, either by calling upon him, or thanking him for any of his numberless mercies: they reject his blessed Self, saying, "Depart from us, for we desire not the knowledge of thy ways," Job xxi. 14. This their enmity to God is attended with a love of sin; so that they become spiritual idolaters, and make a league with hell.—May the good Lord break the horrid confederacy, and set up the kingdom of Christ, which is righteousness, peace, and joy, on the ruins of that of sin and Satan!

What

What art thou fit for, O Mansoul, if mercy preventeth not, but to be hewn down and cast into the fire and burnt?

‘ O Mansoul! patience and forbearance do not act for ever (a): a year or two, or three, they may; but if thou provoke by a three years rebellion (and thou hast already done more than this), then what follows, but “cut it down?” nay, after that, “thou shalt cut it down,” Luke xiii. 8. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul, thou wilt find, that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire.

‘ Thou hast been a cumber-ground long already, and wilt thou continue so still? Thy sin has brought his army to thy walls, and shall it bring in judgment to do execution to thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates: speak out, Mansoul, wilt thou do so still; or wilt thou accept of conditions of peace?’

These brave speeches of these four noble captains, the town of Mansoul refused to hear; yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captains then told them, ‘that if they would throw out to them one Ill-pause, that was in the

Mansoul desires time to make answer.

(a) Happy event, when an affecting sense of the goodness and tender mercy of God leads sinners to repentance and the throne of grace! God would not invite, woo, and beseech as he does, if salvation and happiness were not of infinite importance, and the loss of them inconceivably great: though thro’ much tribulation the godly enter into the kingdom of God, yet their worst things, because sanctified, are preferable to all the delights of the wicked: for they enjoy the favour of God here, and are heirs of an inheritance above, that fadeth not away, reserved in heaven for them.

town,

Upon what
cond tions
the captains
would give
them time.

town, that they might reward him according to his works, then they would give them time to consider : but if they would not cast him to them over the wall of Mansoul, then they would give them none : for, said they, we know, that so long as Ill-pause draws breath in Mansoul, all good considerations will be confounded, and nothing but mischief will come thereon (a).

Diabolus in-
terrupts
them, and
sets Incre-
dulity to an-
swer them.

Then Diabolus, who was there present, being loth to lose Ill-pause, because he was his orator (and yet be sure he had, could the captains have laid their fingers on him), was resolved at this instant to give them answer by himself ; but then changing his mind, he commanded the then lord mayor, the lord Incredulity, to do it ; saying, My lord, do you give these renegades an answer, and speak out, that Mansoul may hear and understand you.

His speech.

So Incredulity, at Diabolus's command, began and said, ' Gentlemen, you have here, 'as we do behold, to the disturbance of our prince, and molestation of the town of Mansoul, encamped against it : but from whence you come, we will not know ; and what you are, we will not believe. Indeed, you tell us in your terrible speech, that you have this authority from SHADDAI ; but by what right he commands you to do it, of that we shall be yet ignorant.'

(a) Ill-pause, he is rightly named. Giving ear to the whisperings of corrupt and carnal reason, is too frequently a means of preventing the soul from closing with Christ. Reason is no judge of these matters. It is the duty and interest of all, to suffer the word of exhortation : to give implicit credit to God, who cannot err or deceive, for his testimony concerning us, as recorded in the scriptures of truth, and wait in a way of duty for the fulfilment of it to our comfort, which will come in due time : " Wait, I say, on the Lord," xlvii. 14. O that sinners would meekly sit at the feet of Jesus for instruction ! then would he enable them to hear and believe the word of eternal life, which is able to save their souls.

' You

‘ You have also, by the authority aforesaid, summoned this town to desert her lord, and for protection to yield up herself to the great SHADDAI your king : flatteringly telling her, that if she will do it, he will pass by, and not charge her with, her past offences.

‘ Further, you have also, to the terror of the town of Mansoul, threatened with great and sore destruction to punish this corporation, if she consents not to do as your wills would have her.

‘ Now, captains, from whencesoever you come, and though your designs be ever so right, yet know ye, that neither my lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say, hath sent you : his power, his greatness, his vengeance we fear not ; nor will we yield at all to your summons (a).

The true picture of unbelief.

‘ As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can : and know ye, that we are not without wherewithal to bid defiance to you. And in short (for I will not be tedious), I tell you, that we take you to be some vagabond runagate crew, who, having shaken off all obedience to your king, have gotten together in a tumultuous manner, and are ranging from place to place, to see if, thro’ those flatteries you are skilled to make, on the one side ; and threats wherewith you think to fright, on the other ; you can make some silly town,

(a) This and the foregoing is the real language of unbelief : it arms all the powers of the mind against the important truths of the gospel : like those of old, modern unbelievers do in effect say, “ We will not have THIS MAN to reign over us,” Luko xix. 14. Thus rejecting Christ, and all happiness in him, through an unbelieving heart, blind mortals prefer the vanities of time and sense to the riches and joys of eternity ; a false paradise, to “ heaven below, for heaven enjoy’d above.” May the Lord take away this incredulous and stony heart, and give an heart of flesh : as promised Ezek. xi. 19.

city, or country, to desert their place, and leave it to you : but Mansoul is none of them.

‘ To conclude : We dread you not, we fear you not, nor will we obey your summons : our gates we will keep shut against you, our place we will keep you out of ; nor will we long thus suffer you to sit down before us. Our people must live in quiet : your appearance doth disturb them, Luke xi. 21. ; wherefore, arise with bag and baggage, and be gone, or we will let fly from the walls * against you’ (a).

* Flesh.

This oration, made by old Incredulity, was seconded by desperate Will-be-will, in words to this effect :

The speech
of the lord
Will-be-
will.

Gentlemen, We have heard your demand, and the noise of your threats, and heard the found of your summons ; but we fear not your force, we regard not your threats, but we will abide as you found us. And we command you, that in three days time you cease to appear in these parts, or you shall know what it is once to dare to offer to rouse the lion Diabolus, when asleep in the town of Mansoul.

The speech
of Forget-
good, the
recorder.

The recorder, whose name was Forget-good, he also added as followeth : Gentlemen, My lords, as you see, have with mild and gentle words answered your rough and angry speeches ; they have moreover, in my hearing, given you leave quietly to depart as you came : wherefore take their kindness, and be gone. We might have come out with force upon you, and have caused you to feel the dint of our swords : but

(a) That obstinacy and rebellion, which is so deeply rooted in the hearts of natural men, is a powerful instrument of Satan against the reception of the gospel. While sinners are suffered to go on unmolested in the devil's high way to destruction, all seems well with them : the prophets, too, prophesy smooth things, and unregenerate people love to have it so. But when the word comes with power to the heart, Satan's kingdom shakes, false peace gives place to godly sorrow for sin, the rebellious will is subdued, and "every high thought is brought into captivity to the obedience of Christ," 2 Cor. x. 5. O blessed and desirable change!

as we love ease and quiet ourselves, so we love not to hurt or molest others (a).

The town
resolved to
withstand
the captains.

Then did the town of Mansoul shout for joy, as if by Diabolus and his crew some great advantage had been obtained over the captains. They also rang the bells, and made merry, and danced upon the walls.

Diabolus also returned to the castle, and the lord mayor and recorder to their places: but the lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate, especially, might be the better looked to (for that was the gate, in at which the King's forces fought most to enter), the lord Will-be-will made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate; and put under his power sixty men, called deaf-men; men advantageous for that service, forasmuch as they mattered no words of the captains, nor of the foldiers (b).

The band of
deaf-men
set to keep
Ear-gate.

Now when the captains heard the answer of the great ones, and that they could not get an hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle; they prepared themselves to receive them, and to try it out by the

The captains
resolved to
give them
battle.

(a) Forgetfulness of our true state, and disregard of the commands of God and his ways, lull the soul into carnal security, and plunge multitudes into destruction and perdition; the reason of this is given by our Lord: "They will not come to me, that they might have life," John v. 40—because their minds being estranged from God, they love darkness rather than light; and will, till the Lord the enlightening Spirit work a saving change.

(b) Be men ever so deaf to the inviting calls of Christ in the word, how blind soever they may remain to spiritual things while surrounded with the shining light of the gospel; yet the time is hastening on apace, when that inestimable treasure the Bible, which they now despise, will be a swift witness against them: they will then, overwhelmed with despair, utter that doleful lamentation, Prov. v. 12. "How have we hated instruction, and our heart despised reproof!" &c. Let wilful sinners take timely warning.

K

power

power of the arm. And, first, they made their force more formidable against Ear-gate; for they knew, that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places. After which, they gave out the word, which was, YE MUST BE BORN AGAIN (*a*).

The battle
began.

Two guns
planted upon
Ear-gate.

Then they sounded the trumpet: then they in the town made the answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon Mansoul over Ear gate, two great guns, the one called High-mind, and the other Heady. Unto these two guns they trusted much; they were cast in the castle by Diabolus's founder, whose name was Mr. Puff-up: and mischievous pieces they were (*b*). But so vigilant and watchful were the captains when they saw them, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns, the townsfolk made no question but greatly to annoy the camp of SHADDAI, and well enough to secure the Gate; but they had not much cause to boast of what

(*a*) Notwithstanding modern Nicodemuses may attempt to metaphorize away the spiritual meaning of these words, it is undeniably true, that as we must be born into the natural world, before we can partake of the beneficial influences of the sun that gives warmth and light to it; so likewise must all be born anew, by the quickening operation of the Holy Ghost, into the spiritual world, before they can know, believe in, love, or obey, Christ the Sun of righteousness, and share in the blessings of his kingdom. See John iii. This indispensable præ-requisite is too little attended to.

(*b*) How many do we every day behold, especially among the rich and great, who, thro' pride and vain conceit, condemn Jesus and his blessed salvation; accounting all his followers as fools or madmen! But almighty grace is able to bring even these mountains low, while it exalts the vallies, the humble and suppliant publican. A learned, persecuting Saul was, in the day of God's power, made a chosen vessel. But the day of vengeance is at hand, when despisers will wonder and perish; and "all that are incensed against Christ shall be ashamed," Isa. xlv. 24.

execution they did, as from what follows will be gathered.

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of SHADDAI.

They from the camp also did as stoutly, and with as much of that as may in truth be called valour, let fly as fast at the town, and at Ear-gate; for they saw, that unless they could break open Ear-gate. it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams; with their slings, therefore, they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.

The sentence and power of the word.

The camp and the town had several skirmishes and brisk encounters; while the captains, with their engines, made many brave attempts to break open or beat down the tower that was over Ear gate, and at the said gate to make their entrance: but Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the lord Will-be-will, and the conduct of old Incredulity the mayor, and Mr. Forget-good the recorder, that the charge and expence of that summer's wars (on the King's side) seemed to be almost intirely lost, and the advantage to return to Mansoul (a): but when the captains saw how it was, they made a

The town stoutly stands out, and the captains return to their winter-quarters.

(a) The opposition made to the work of grace by a raging devil, and inbred lusts and corrupt affections, his associates and coadjutors, is so great, that the most able ministers (tho' resolving, by divine assistance, to spend and be spent in the service) are sometimes almost ready to give over the contest, as despairing of success; and complain, with their Lord, "Who hath believed our report; and to whom is the arm of the Lord revealed?" Isa. liii. 1. But they perseveringly rely on those sweet and encouraging words of promise: "Behold, I am with you always," Matt. xxviii. 20. and "All that the Father giveth me, SHALL come to me," John vi. 37.

An account
of this war,
with refer-
ence to the
loss on both
sides.

The three
new soldiers.

fair retreat, and intrenched themselves in their winter-quarters. Now in this war, you must needs think there was much loss on both sides, of which be pleased to take this brief account following.

The King's captains, when they marched from the court to come against Mansoul to war, as they came crossing over the country, they happened to light upon three young men that had a mind to go for soldiers; proper men they were, and men of courage (and skill) to appearance. Their names were Mr. Tradition, Mr. Human Wisdom, and Mr. Man's Invention. So they came up to the captains, and proffered their service to SHADDAI. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them, that they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their excellencies. Then captain Boanerges, for that they were men of courage, listed them into his company, and so away they went to the war.

Now, when the war was begun, in one of the briskest skirmishes, so it was, that a company of the lord Will-be-will's men sallied out of the sally-ports, or posterns of the town, and fell in upon the rear of captain Boanerges's men, where these three fellows happened to be, so he took them prisoners (a), and

They are
taken pri-
soners.

(a) Thus it will ever be with false professors, who have any other foundation than Christ Jesus; "in time of temptation, they fall away," Luke viii. 13. When violently assaulted by Satan, or their carnal appetites, they basely yield, and are taken captive by the enemy.—Not so with those whom sovereign grace has enlisted under the banner of Jesus: they, being divinely strengthened with might in their inner man, grow stronger and stronger; and, leaning on the holy and omnipotent arm of the Captain of their salvation, are by him led triumphantly on to Zion, in spite of sin, hell, and death: "such honour have all his saints!" Pf. cxlix. 9.

away





The New Soldiers (Tradition, Human Wisdom, and Man's Invention) taken prisoners from the Camp of Shaddai, & brought before the Giant Diabolus in his Castle.

Published by T. Wallace in Chesnuts, & Alex. Hogg in Paternoster Row, Oct. 1. 1780.

away they carried them into the town; where they had not lain long in durance, but it began to be noised about the streets of the town, what three notable prisoners the lord Will-be-will's men had taken, and brought in prisoners out of the camp of SHADDAI. As length tidings thereof were carried to Diabolus to the castle, to wit, what my lord Will-be-will's men had done, and whom they had taken prisoners.

Then Diabolus called for Will-be-will, to know the certainty of this matter. So he asked him, and he told him. Then did the giant send for the prisoners, and, when they were come, he demanded of them who they were, whence they came, and what they did in the camp of SHADDAI? and they told him. Then he sent them into ward again. Not many days after, he sent for them to him again, and then asked them, if they would be willing to serve him against their former captains? They then told him, that they did not so much live by religion, as by the fates of fortune; and that, since his lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was one captain Any-thing, a great doer in the town of Mansoul, and to this captain Any-thing did Diabolus send these men (a), with a note under his hand, to receive them into his company; the contents of which letter were these:

They are brought before Diabolus, and are content to fight under his banner.

Any-thing

‘Any-thing, my darling, the three men that are the bearers of this letter, have a desire to serve me in

He therefore sends them to captain Any-thing with a letter.

(a) Tradition, human reason, and man's invention, have ever opposed the religion of Christ. When the only true religion is discarded, professors of this class will be ready to take up with that most in fashion, how contrary soever to the word, mind, and will of God. But, though men may deceive themselves, to the utter ruin of their souls, yet God is not mocked; for “whatsoever a man soweth, that shall he also reap,” &c. Gal. vi. 7, 8.

the

the war : nor know I better to whose conduct to commit them, than to thine : receive them therefore in my name, and, as need shall require, make use of them against SHADDAI and his men. Farewel.' So they came, and he received them, and he made two of them serjeants ; but he made Mr. Man's Invention his Ancient Bearer. But thus much for this, and now to return to the camp.

They of the camp did also some execution upon the town ; for they did beat down the roof of the new lord mayor's house, and so laid him more open than he was before. They had almost (with a sling) slain my lord Will-be-will outright ; but he made shift to recover again. But they made a notable slaughter among the aldermen, for with only one shot they cut off six of them ; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lyes, Mr. Drunkenness, and Mr. Cheating (a).

They also dismounted the two great guns that stood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give the seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that I may say they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that

Any-thing
receives
them into
his service.

The roof of
old incred-
ulity's house
beaten
down.

Six alder-
men slain.

The two
great guns
dismounted.

Continual
alarms given
to Mansoul.

(a) Gross sins may be broken off, without godly sorrow for sin : an outward reformation, and an inward change of heart, are widely different. True conversion is the sole work of the Spirit : it is both effectual in promoting true holiness, and saving in its fruits and effects.

quietness as in times past : for they had from the camp of SHADDAI such frequent, warm alarms ; yea, alarms upon alarms, first at one gate, and then at another, and again at all the gates at once ; that they were broken as to former peace : yea, they had their alarms so frequently, and that when the nights were at the longest, the weather coldest, and so consequently the season most unseasonable, that that winter was to the town of Mansoul a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town (a). Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up their voice for the battle. Sometimes again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed were they with those that laid siege against them, that I dare say Diabolus their king had in these days his rest much broken.

The effects of convictions though common, if abiding.

The town much molested.

In those days, as I was informed, new thoughts, and thoughts that began to run counter one to another, by degrees possessed the minds of the men of the town of Mansoul. Some would say, ' There is no living thus.' Others would then reply, ' This will be over shortly.' Then would a third stand up and answer, ' Let us turn to King SHADDAI, and so put an end to all these troubles.' And a fourth would

Change of thoughts in Mansoul.

(a) Happy for those, who, when in a measure reached by the preaching of the gospel, have recourse to prayer, reading the scriptures, and attendance on public worship ; these are means, in the hand of the Spirit, to forward the good work begun. But many, alas ! when their consciences begin to be alarmed and uneasy, betake themselves to the pleasures and vanities of the world for a cure : thus they choke the good seed, and too often turn their backs on God and happiness for ever. Their case is truly deplorable.

come

come in with a fair speech, saying, ‘ I doubt he will not receive us.’

Conscience
speaks.

The old gentleman too, the recorder, that was so before Diabolus took Mansoul, he also began to talk aloud, and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.

A famine in
Mansoul.

Also things began to grow scarce in Mansoul ; now the things that her soul lusted after were departed from her, Luke xv. 14, 15. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shews of the shadow of death, were upon the inhabitants of Mansoul. And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, tho’ joined with the meanest condition in the world ! (a)

They are
summoned
again to
yield.

The captains also, in the deep of the winter, did send, by the mouth of Boanerges’s trumpeter, a summons to Mansoul, to yield up herself to the King, the great King SHADDAI. They sent it once, and twice, and thrice ; not knowing but that at some time there might be in Mansoul some willingness to surrender up themselves unto them, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my lord Will-be-will. Diabolus also began to rave ; wherefore Mansoul, as to yielding, was not as

Mansoul in
distress.

(a) When the infinite worth of the soul, and the importance of eternal concerns, take place in the mind, all inferior objects lose their weight ; and the distressed sinner is stript of every hope for peace and safety, and every dependence for salvation, but Christ Jesus, the only foundation that God has laid in Zion,

yet

yet all of one mind, therefore they still lay distressed under these perplexing fears.

I told you but now, that they of the King's army, had this winter (a) sent three times to Mansoul, to submit herself.

The first time the trumpeter went, he went with words of peace; telling them, that the captains, the noble captains of SHADDAI, pitied and bewailed the misery of the now perishing town of Mansoul, and were troubled to see them stand so much in the way of their own deliverance. He said moreover, that the captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers; he returned again into the camp.

The contents of the first summons.

The second time the trumpeter went, he treated them a little more roughly; for, after sound of trumpet, he told them, that their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or lay their bones before the town walls.

The contents of the second summons.

He went again the third time, and dealt with them yet more roughly; telling them, that now, since they had been so horribly profane, he did not know, not

The contents of the third summons.

(a) The condition of the soul, in its natural state, is here fitly compared to winter; for, in many unconverted persons, not so much as the leaves of profession are to be found, much less any fruit unto God; all the powers of the mind are benumbed, lifeless, and barren, with respect to the things of God: the whole man, being thus stript of union and communion with God, if he remains so till death, after being wretched in time, must necessarily be miserable to all eternity; for we read, in John viii. 21. they that die in their sins, can have no admittance into Christ's presence in heaven.

L

certainly

certainly know, whether the captains were inclining to mercy or judgment (*a*); only, said he, they commanded me to give you a summons to open the gates unto them: so he returned, and went into the camp.

The town
sounds for a
parley.

These three summons, and especially the two last, so distressed the town, that they presently call a consultation, the result of which was this, that my lord Will-be-will should go up to Ear-gate, and there, with sound of trumpet, call to the captains of the camp for a parley. Well, the lord Will-be-will founded upon the wall; so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains, that they had heard and considered their summons; and would come to an agreement with them and with their king SHADDAI, upon such certain terms, articles, and propositions, as, with and by the order of their prince, they to them were appointed to propound: to wit, they would agree upon these grounds to be one people with them (*b*).

They pro-
pound con-
ditions of
agreement.

First Propo-
sition.

1. 'If that those of their own company, as the now lord-mayor, and their Mr. Forget-good, with their brave lord Will-be-will, might, under SHADDAI, be still the governors of the town, castle, and gates of Mansoul.'

(*a*) Sinners in general have the utmost reason to look for deserved judgment, without mercy; for "all have sinned," Rom. iii. 23. But though election is of grace alone, yet the merciful invitation is addressed to all: "Him that cometh to me, I will in no-wise cast out," John vi. 37. May the Lord enable his dear people to trust to all his precious promises, unto eternal life!

(*b*) Many would embrace religion, and be candidates for heaven, if they might without retain their old lords and rulers, namely, their lusts and inordinate affections. But this cannot be; old things must pass away, and all things become new. Christ can have no concord with Belial: he will be a complete Saviour, to cleanse, renew, and sanctify, that he may, as most worthy, have all the glory in earth and heaven.

2. 'Pro-

2. ' Provided that no man, that now served under the great giant Diabolus, be by SHADDAI cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul.' Second proposition.

3. ' That it shall be granted them, that they of the town of Mansoul enjoy certain of their rights and privileges ; to wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is, and long has been, their only lord and great defender.' Third proposition.

4. ' That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent. Fourth proposition.

' These be our propositions, or conditions of peace : and upon these terms, said they, we will submit to your King.'

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again, by their noble captain, the captain Boanerges, this speech following :

' O ye inhabitants of the town of Mansoul, when I heard your trumpet sound for a parley with us, I can truly say, I was glad ; but when you said you were willing to submit yourselves to our Lord and King, then I was yet more glad : but when, by your silly provisos and foolish cavils, you laid the stumbling-block of your iniquity before your faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return into languishing and fainting fears (a). Boanerges's answer.

' I count,

(a) The dear ministers of Christ, well knowing that the salvation of an immortal soul is of infinite consequence, and the loss of it inconceivably

‘ I count, that old Ill pause, the ancient enemy of Mansoul, drew up these proposals that now you present us with, as terms of an agreement ; but they deserve not to be admitted to sound in the ear of any man that pretends to have service for SHADDAI, 2 Tim. ii. 19. We do therefore jointly, and that with the highest disdain, refuse and reject such things, as the greatest of iniquities.

‘ But, O Mansoul, if you will give yourselves into our hands, or rather into the hands of our King, and will trust him to make such terms with you and for you, as shall seem good in his eyes (and I dare say they shall be such as you shall find to be most profitable to you), then we will receive you, and be at peace with you : but if you like not to trust yourselves in the arms of SHADDAI our king, then things are but where they were before, and we know also what we have to do.’

Then cried out old Incredulity, the lord-mayor, and said, ‘ And who, being out of the hands of their enemies, as ye see ye are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who ? I, for my part, will never yield to so unlimited a proposition. Do you know the manner and temper of their King ? ’Tis said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the way : and by others, that he requireth of them much more than they can perform. Wherefore it seems, O Man-

dreadful, rejoice at the most distant prospect of its return to God and happiness. But, thro’ the insensibility and hardness of mens’ hearts, their hopes of conversion are often frustrated ; and, instead of seeing a successful end to their labours in the Lord, they have often abundant reason to lament, that the convictions of some hearers are as the morning cloud, and go away as the early dew, Hof. vi. 4. Hereby they are convinced, that “ Paul may preach, and Apollos may water, but God giveth the increase,” 1 Cor. iii. 6.

soul,

Old Incredulity's reply.

Unbelief never is profitable in talk, but always speaks mischievously.

soul, to be thy wisdom to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own: wherefore to give up yourselves to an unlimited power, is the greatest folly in the world; for now indeed you may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? or whether he will not cut off every one of us, and send out of his country another new people, and cause them to inhabit this town?' (a).

This speech of the lord-mayor undid all, and threw flat to the ground their hopes of an accord: wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the mayor to the castle, and to his king.

Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him with, 'Welcome, my lord; how went matters betwixt you to-day?' Then the lord Incredulity (with a low congé) told him the whole of the matter, saying, Thus said the captain of SHADDAI, and thus and thus said I. The which as it was told to Diabolus, he was very glad to hear; and said, 'My lord mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never found thee false. I do promise thee, if we rub over this brunt,

The speech
undid all;

but it pleased
the devil.

(a) These hard speeches against God, are the genuine suggestions of an evil heart of unbelief; inasmuch as God, who is love, intends no evil, but only good to man. God delighteth in mercy; and in the return of sinners to himself, the fountain of bliss; and therefore he says, Deut. xxxii. 47. "It is not a vain thing for you [to forsake sin, and serve the Lord] because it is your life:" q. d. it is essential to the happiness of your soul; and is the only means of your escaping misery both here and for ever.—This scriptural truth all real christians will subscribe to, as their own happy experience.

to

to prefer thee to a place of honour, a place far better than to be lord mayor of Mansoul : I will make thee my universal deputy ; and thou shalt, next to me, have all nations under thy hand ; yea, and thou shalt lay bands upon them, that they may not resist thee ; nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters (a).

Now came the lord-mayor out from Diabolus, as if he had obtained a favour indeed ; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, tho' the lord mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny ; for while old Incredulity went into the castle, to congratulate with his lord on what had passed, the old lord mayor that was so before Diabolus came to the town, to wit, my lord Understanding, and the old recorder Mr. Conscience, getting intelligence of what had passed at Ear-gate (for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains) ; but I say, they got intelligence what had passed there, and were much concerned therewith ; wherefore they getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old Incredulity the lord mayor : to wit, how little reverence he shewed therein,

The understanding and conscience begin to receive conviction, and set the soul in a hubbub.

(a) As the service of God is perfect freedom, so a disposition to serve sin, through unbelief, exposes to the worst of slavery ; because the subjects of it, conscious that God is their enemy, and judgment at hand, " are, through fear of death, all their life-time subject to bondage," Heb. ii. 15. Such Christ came to deliver, by his blood-shedding and righteousness, having conquered death and hell, and obtained eternal redemption for them.

either

either to the captains, or their King; also how he implicitly charged them with unfaithfulness and treachery: for what less, quoth he, could be made of his words, when he said he would not yield to their proposition? and added moreover a supposition that he would destroy us, when before he had sent us word, that he would shew us mercy?' (a). The multitude, being now possessed with the conviction of the evil old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly; and after that they ran to and fro, and cried as they ran, O the brave captains of SHADDAI! Would we were under the government of the captains, and of SHADDAI their king! When the lord mayor had intelligence, that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the shew of his countenance. But when they saw him, they came running upon him, and had doubtless done him mischief, had he not betaken himself to his house. However, they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong, so they failed of that. Then he, taking some courage, addressed himself out of a window to the people in this manner:

A mutiny in
Mansoul.

Incredulity
seeks to
quiet the
people.

(a) The ministers of the gospel of reconciliation are very unjustly slandered, as though they proclaimed nothing but wrath and damnation to sinners in general; whereas they only denounce inevitable destruction to the obstinately rebellious: but free, sovereign, boundless mercy, and everlasting love, through the Lord Jesus Christ, to sensible, returning sinners, who are enabled to obey the gracious invitation.—May the divine Spirit quicken many dead souls, and dispose them to accept the offers of peace and salvation, in this their day: for

"Mercy and grace arrest the thunder now,
But cannot long avert the threaten'd blow."

"Gentle-

‘Gentlemen, What is the reason that there is such an uproar here to-day?’

My lord Under-
standing
answers
him.

Und. Then answered my lord Understanding: ‘It is even because thou and thy master have carried it not rightly, and as you should, to the captains of SHADDAI; for in three things you are faulty (a): First, In that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace to the captains, which by no means could be granted, unless they had intended that their SHADDAI should have been only a titular prince; and that Mansoul should still have had power, by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only king in name. Thirdly, For that thou didst thyself, after the captains had shewed us upon what conditions they would have received to mercy, even undo all again with thy unsavory and unseasonable and ungodly speech.’

Sin and the
soul at odds.

Incred. When old Incredulity had heard this speech, he cried out, ‘Treason! Treason! To your arms! To your arms! O ye, the trusty friends of Diabolus in Mansoul!’

Und. ‘Sir, you may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is deserved a better treatment at your hands.’

(a) Thus we see what insurmountable obstacles, were it not for almighty grace, unbelief throws in the way, to hinder poor sinners from coming to Christ: the motions of conscience are suppressed, the understanding not suffered to exert its powers; terms of reconciliation proposed that are dishonourable to God, and his righteous law, as well as degrading to the glory of Christ’s complete work; and, lastly, the false and ungodly suggestions of an evil and unbelieving heart, keep back the soul from closing with the tenders of mercy and grace in the gospel. Lord, give faith, and increase it!

Incred.

Incred. Then said old Incredulity, ' This is but little better. But, Sir, quoth he, what I spake, I spake for my prince, for his government; and the quieting of the people, whom, by your unlawful actions, you have this day set to mutiny against us.'

They chide
on both
sides.

Conf. Then replied the old recorder, whose name was Mr. Conscience, and said, ' Sir, you ought not thus to retort upon what my lord Understanding hath said: it is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul (a); be convinced, then, of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it.'

Incred. Then said old Incredulity, ' Sir, if I live, I will do your errand to Diabolus, and there you shall have an answer to your words. Mean while we will seek the good of the town, and not ask counsel of you.'

Und. ' Sir, your prince and you are foreigners to Mansoul, and not the natives thereof. And who can tell but that when you have brought us into greater straits (when you also shall see that yourselves can be safe by no other means than by flight), you may leave us, and shift for yourselves, or set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins.'

(a) Happy they, who are in their inmost souls convinced of the excellence of truth; and the importance of eternal concerns: their souls will then acquiesce in all God's dealings, become humble and thankful receivers out of the fullness of Jesus, and rejoice in his precious and finished salvation.

Incred. 'Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject; and know ye, when my lord the king shall hear of this day's work, he will give you but little thanks for your labour.'

Men of
arms come
down.

Now while these gentlemen were thus in their chiding words, down come from the walls and gates of the town the lord Will-be-will, Mr. Prejudice, old Ill-pause, and several of the new-made aldermen and burgessees; and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was silence commanded, and the old Fox Incredulity began to speak: 'My lord, quoth he, here are a couple of peevish gentlemen, that have, as a fruit of their bad dispositions, and, as I fear, thro' the advice of one Mr. Discontent, tumultuously gathered this company against this day; and also attempted to run the town into acts of rebellion against our prince' (a).

A great
confusion.

Then stood up all the Diabolonians that were present, and affirmed these things to be true.

Now when they that took part with my lord Understanding, and with Mr. Conscience, perceived that they were like to come by the worst, for that force and power was on the other side, they came in for their help and relief; so a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again: the Diabolonians cry up old Incredulity, Forget-good, the new alder-

(a) When Satan, the strong man armed, is losing his power, by the holy Spirit's enlivening influences on the heart, touch'd with a sense of danger, and feeling up a cry for mercy; then unbelief and guilty fears intrude, to oppose the work. But all in vain: for before Zerubbabel every mountain shall become a plain, the Lord alone be exalted, and glory crown what grace began.

men, and their great one Diabolus; and the other party as fast cried up SHADDAI, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickering went a while: at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman Mr. Conscience was knocked down twice by one of the Diabolonians, whose name was Mr. Benumbing. And my lord Understanding had like to have been slain with an harquebus, but that he that had shot, failed to take his aim aright. Nor did the other side wholly escape; for there was one Mr. Rash-head, a Diabolonian, that had his brains beaten out by one Mr. Mind, the lord Will-be-will's servant: and it made me laugh to see how old Mr. Prejudice was kick'd and tumbled about in the dirt: for though a while since he was made a captain of the Diabolonians, to the hurt and damage of the town, yet now they had got him under their feet; and I'll assure you, he had, by some of the lord Understanding's party, his crown crack'd to boot (a). Mr. Any-thing also became a brisk man in the broil; but both sides were against him, because he was true to none. Yet he had, for his malapertness, one of his legs broken; and he that did it, wished it had been his neck. Much harm more was done on both sides: but this must not be forgotten, it was now a wonder to see my lord Will-be-will so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt; also when captain Any-thing came halting up before him, he seemed to take but little notice of him,

They fall
from words
to blows.

A hot skirmish.

Harm done
on both
sides.

(a) "The carnal mind is enmity against God," Rom. viii. 7. But it is the peculiar office of the divine Spirit, to destroy the enmity, and root out prejudice; to enlighten the understanding, that the ways of the all-wise God may be manifested, that they are holy, just, and good.

The two old gentlemen put in prison, as the authors of this revel-rout.

The captains call a council, and consult what to do.

The result is, they send another trumpeter, to summon the town to yield.

Now when the uproar was over, Diabolus sends for my lord Understanding and Mr. Conscience, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in Mansoul. So now the town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates. But let us return to our story: The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do: Now some said, Let us go presently and fall upon the town: but the greatest part thought, rather better 'twould be to give them another summons to yield; and the reason why they thought this to be the best, was, because that, so far as could be perceived, the town of Mansoul now was more inclinable than heretofore (*a*). And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired, before the trumpeter addressed himself to his journey. Wherefore, coming up to the wall of the town, he steered his course to Ear-gate; and there sounded, as he was commanded. They then

(*a*) The Lord rejoices in his work begun, still waits to be gracious, and lovingly invites sinners to Jesus, the source of all blessedness and peace:

“O ye that stray, by fires false-glaring led,
In vice deep sunk, companions of the dead,
The light approach; to the strait paths repair,
See your salvation, your Redeemer hear!

“Come, all ye weary, by your woes oppress'd,
I will refresh you, I will give you rest.” Matt. xi. 28.

that

Bunyan's **HOLY-WAR**, with Notes.

Plate V.

Page 92.



*Lord Understanding & Mr. Conscience in prison, as
Ringleaders of the Rioters in the Town of Mansoul.*

Published by T. Vallance in Cheapside, & Alex. Hogq in Paternoster Row, Feb'y 1. 1781.



that were within, came out to see what was the matter, and the trumpeter made them this speech following :

“ O hard-hearted and deplorable town of Mansoul ! how long wilt thou love thy sinful simplicity ; and ye fools, delight in your scorning ? As yet despise you the offers of grace and deliverance ? As yet will ye refuse the golden offers of SHADDAI, and trust to the lyes and falsehood of Diabolus. Think you, when SHADDAI shall have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort ? or that by ruffling language you can make him afraid as a grasshopper ? Doth he intreat you, for fear of you ? Do you think that you are stronger than he ? Look to the heavens, and behold and consider the stars, how high are they ? Can you stop the sun from running his course, and hinder the moon from giving her light ? Can you count the number of the stars, or stop the bottles of heaven ? Can you call for the waters of the sea, and cause them to cover the face of the ground ? Can you behold every one that is proud, and abase him ; and bend their faces in secret ? Yet these are some of the works of our King, in whose name, this day, we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains (a).”

The summons itself.

At this summons the Mansouliaus seemed to be at a stand, and knew not what answer to make : wherefore Diabolus forthwith appeared, and took upon him to do it himself ; and thus he begins, but turns his speech to them of Mansoul.

The town at a stand.

(a) Altho' the everlasting and incomprehensible Jehovah, our Saviour, is of power irresistible, and inconceivably happy, yet such is his love to precious souls, that, as the Friend of sinners, he condescends to sue for admittance into their hearts, inviting them to turn to him, and live. O that the Lord may daily see of the travail of his soul, and his glory advanced, by the conviction of sinners, and the prosperity of his people !

Diabolus makes a speech to the town, and endeavours to terrify it with the greatness of God.

‘Gentlemen, quoth he, and my faithful subjects, if it is true what this summoner hath said, concerning the greatness of their King; by his terror, you will always be kept in bondage, and so be made to sneak. Yea, how can you now, tho’ he is at a distance, endure to think of such a mighty One? And if not to think of him, while at a distance, how can you endure to be in his presence? I your prince am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

‘Farther, If all be true that this man hath said, how comes it to pass that the subjects of SHADDAI are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.

‘Consider, my Mansoul; would thou wert as loth to leave me, as I am loth to leave thee. But consider, I say, the ball is yet at my foot; liberty you have, if you know how to use it: yea, a king you have too, if you can tell how to love and obey him (a).’

He drives Mansoul into despair.

Mansoul grows worse and worse.

Upon this speech, the town of Mansoul again hardened their hearts yet more against the captains of SHADDAI. The thoughts of his holiness sunk them in despair, wherefore, after a short consultation, they (of the Diabolonians’ party they were) sent back this word by the trumpeter: That, for their parts, they were resolved to stick to their king, but never to yield to SHADDAI; so it was but in vain to give them any further summons, for they had rather die upon the place, than to yield. And now things seemed to be

(a) The love and practice of sin is the vilest drudgery, and the service of Satan the most cruel tyranny: its wages will be the never-dying worm, and unquenchable fire.—Reader, may the Lord enable us, in faith, to resist the devil, escape his snares, and stand fast in that blessed liberty wherewith the Son of God makes his disciples free indeed! See John viii. 36.

gone

gone quite back, and Mansoul to be out of reach or call : yet the captains, who knew what their Lord could do, would not be beat out of heart ; they therefore sent them another summons, more sharp and severe than the last ; but the sooner they were sent to reconcile to SHADDAI, the farther off they were, Hof. xi. 2. “ As they called them, so they went from them,” yea, tho’ they called them to the Most High.

So they ceased to deal any more with them in that way, and inclined to think of another way. The captains, therefore, gathered themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus (*a*). And one said after this manner, another after that. Then stood up the right noble captain Conviction, and said, “ My brethren, my opinion is this :

The captains leave off to summons, and betake themselves to prayer.

“ First, That we continually play our slings into the town, and keep them in a continual alarm, molesting them day and night ; by thus doing, we shall stop the growth of their rampant spirits : for a lion may be tamed by continual molestation.

“ Secondly, This done, I advise, that, in the next place, we, with one consent, draw up a petition to our Lord SHADDAI, by which, after we have shewed our king the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty’s help ; and that he will please to send us more force and power, and some gallant and well-spoken commander to head them, that so his Majesty may not lose the benefit of these

(*a*) Known only to the Lord are the appointed heirs of salvation ; therefore godly ministers are unwearied and assiduous, and also frequent in their addresses at the throne of mercy, for the conversion of poor sinners : these they continue to reprove, rebuke, exhort, with all long-suffering and doctrine ; resting assured, that their labour will not be in vain in the Lord.

his good beginnings, but may complete his conquest upon the town of Mansoul (a)."

To this speech of the noble captain Conviction they as one man consented, and agreed that a petition should forthwith be drawn up, and sent by a fit man away to SHADDAI with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world, and Builder of the town of Mansoul; we have, dread Sovereign, at thy command, put our lives in jeopardy, and at thy bidding made war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it, Matt. xxii. 5. Prov. i. Zech. vii. 10—13. But they, great King, set light by our counsel, and would none of our reproof. They were for shutting their gates, and so keeping us out of the town: they also mounted their guns, they sallied out upon us, and have done us what damage they could; but we pursued them with alarm upon alarm, requiting them with such retribution as was meet, and have done some execution upon the town.

"Diabolus, Incredulity, and Will-be-will, are the great doers against us: now we are in our winter-quarters, but so as that we do yet with an high hand molest and distress the town.

"Once, as we think, had we had but one substantial friend in the town. such as would have but seconded the sound of our summons as they ought, the people might have yielded themselves: but there were none

(a) In all distresses, especially those respecting the way of salvation, it is an inestimable privilege to have free access to a Covenant God, for obtaining wisdom and strength: this rich blessing all believers enjoy through the blood of Jesus their propitiation; thro' his prevailing intercession, their prayers are heard and accepted, and, for his sake, every needful grace, mercy, and comfort, are bestowed on the household of faith.

but enemies there, nor any to speak in behalf of our Lord to the town : wherefore, tho' we have done as we could, yet Mansoul abides in a state of rebellion against thee (a).

" Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is : and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued ; and a man to head them, that the town may both love and fear.

" We do not thus speak because we are willing to relinquish the war (for we are for laying our bones against the place), but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty, for expedition in this matter, that, after conquest, we may be at liberty to be sent about other thy gracious designs. Amen."

The petition, thus drawn up, was sent away with haste to the King by the hand of that good man, Mr. Love-to-Mansoul.

Who carried
this petition.

When this petition was come to the palace of the King, who should it be delivered to, but the King's Son. So he took it, and read it ; and because the contents of it pleased him well, he mended it, and also in some things added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hands, he carried it unto the King : to whom when he had with obedience delivered it, he put on authority, and spake to it himself.

To whom
it was deli-
vered.

(a) Bp. Wilkins, in his Gift of prayer, gives an awful picture of man's total depravity and departure from God by the fall : " What a world of mischief (says he) is there in our several parts ! our wills, our affections, our tongues, and eyes ! and yet all these are but as little rivulets ; the fountain, or rather the sea, that feeds them, is our corrupted nature."

The King
receives it
with glad-
ness.

Now the King, at the sight of the petition, was glad ; but how much more, think you, when it was seconded by his Son ! It pleased him also to hear that his servants, who encamped against Mansoul, were so hearty in the work, and so stedfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

The King
calls his Son,
and tells him
that he shall
go to con-
quer the
town of
Mansoul;
and he is
pleased at it.

Wherefore the King called to him EMANUEL his Son, who said, Here am I, my Father. Then said the King, Thou knowest, as I do myself, the condition of the town of Mansoul, and what thou hast done to redeem it (a). Come now therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul : thou shalt also there prosper and prevail, and conquer the town of Mansoul.

He solaceth
himself in
the thoughts
of his work.

Then said the King's Son, "Thy law is within my heart : I delight to do thy will," Heb. x. This is the day that I have longed for, and the work that I have waited for all this while. Grant me therefore what force thou shalt in thy wisdom think meet ; and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me, for the miserable town of Mansoul : but now it is rejoiced, but now it is glad ; and with that he leaped over the mountains for joy, saying, I have not in my heart thought any thing too dear for Mansoul : the day of vengeance is in mine heart for thee, my Mansoul ; and glad am I that thou, my Father, hast made me the

(a) The great worth of souls is evident from the infinite price paid for their ransom, the blood of God, Acts xx. 28. Hence the dear ministers of Christ are incessantly urging repentance towards God, and faith in Jesus, as the means in the hand of the Spirit : they, in their Master's name,

"Proclaim salvation for a guilty race,
Undone by nature, but redeem'd by grace—
Ye sons of men, repeat the solemn sound,
The Lord a ransom for his sons hath found."

captain

captain of their salvation, Heb. ii. 10. And I will now begin to plague all that have been a plague to my town of Mansoul, and I will deliver it from their hands (a).

When the King's Son had said thus to his Father, it presently flew like lightning round about at court : yea, it there became the only talk, what EMANUEL was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with this design of the Prince ; yea, so affected were they with this work, and with the justness of the war, that the highest lord and greatest peer of the kingdom coveted to have commissions under EMANUEL, to go and help to recover again to SHADDAI that miserable town of Mansoul.

The highest peers in the kingdom coveted to go on this design.

Then was it concluded that some should go and carry tidings to the camp, that EMANUEL was to come to recover Mansoul ; and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But Oh ! how ready were the high ones at court to run like lacquies to carry these tidings to the camp that was at Mansoul !

Now when the captains perceived that the King would send EMANUEL his Son, and that it also delighted the Son to be sent on this errand by the great SHADDAI his Father ; they also, to shew how they were pleased at the thoughts of his coming, gave a shout that made the earth rend at the sound thereof ; yea, the mountains answered the echo, and Diabolus himself tottered and shook.

The camp shout for joy, when they hear the tidings.

(a) The Lord's own arm brings salvation. As Bp. Hall observes, " when the inward call of the Spirit accompanies the outward call of the word, the soul readily complies, and presently yields obedience to the voice of God—When Christ speaks by his Spirit to our hearts, Satan shall not hold us down, the world shall not keep us back ; but we shall arise and follow our Lord and Master." See Isa. lxiii. 5. and Luke xiv. 6.

Diabolus
afraid at the
news of his
coming.

Now you must know, that tho' the town of Mansoul itself was not much, if at all, concerned with the project (for, alas for them ! they were wofully besotted, for they chiefly regarded their pleasure and lusts) ; yet Diabolus their governor was, for he had his spies continually abroad, who brought him intelligence of all things ; and they told him what was doing at court against him, and that EMANUEL would certainly come shortly with a power to invade him. Nor was there any man in court, nor peer of the kingdom, that Diabolus so feared, as he feared this Prince : for, if you remember, I shewed you before, that Diabolus had felt the weight of his hand already ; so that since it was he that was to come, this made him sore afraid.

The Prince
addresses
himself for
his journey.

Well, you see how I have told you that the King's Son was engaged to come from the court to save Mansoul (a), and that his Father had made him the captain of the forces : the time therefore for his setting forth being now expired, he addressed himself for the march ; and taketh with him, for his power, five noble captains and their forces (b).

1. The first was that famous captain, the noble captain Credence ; his were the red colours, and Mr. Promise bare them, John i. 29. Eph. vi. 16. and for an escutcheon he had the holy Lamb and golden shield ; and he had ten thousand men at his feet.

2. The second was that famous captain, the captain Good Hope ; his were the blue colours, Heb. vi. 19. His standard-bearer was Mr. Expectation ; and for an

(a) Behold, ye wretched, what almighty Love has done, and can do :

“ The Saviour comes, by antient seers foretold :

Hear him, ye deaf ; and all ye blind, behold :

He from thick films shall purge the visual ray,

And on the sightless eye-balls pour the day :

The dumb shall sing, the lame his crutch forego,

And leap exulting like the bounding roe.”

Pope's MESSIAH.

(b) The powerful influences, gifts, and graces of the holy Spirit ; faith, hope, love, goodness, patience, humility, heavenly-mindedness, &c.

escutcheon

escutcheon he had Three Golden Anchors ; and he had ten thousand men at his feet.

3. The third was that valiant captain, the captain Charity, 1 Cor. xiii. His standard-bearer was Mr. Pitiful ; his were the green colours, and for his escutcheon he had Three Naked Orphans embraced in the bosom ; and he had ten thousand at his feet.

4. The fourth was that gallant commander, the captain Innocent, Mat. x. 16. His standard-bearer was Mr. Harmless ; his were the white colours ; and for his escutcheon he had Three Golden Doves.

5. The fifth was the truly loyal and well-beloved captain, the captain Patience : his standard-bearer was Mr. Suffer-long ; his were the black colours, and for an escutcheon he had Three Arrows thro' a Golden Heart.

* These were EMANUEL's captains, these their standard-bearers, their colours, and escutcheons, and these the men under their command, Heb. vi. 12. So, as was said, the brave Prince took his march, to go to the town of Mansoul. Captain Credence led the van, and captain Patience brought up the rear. So the other three, with their men, made up the main body. The Prince himself rode in his chariot at the head of them.

Faith and
patience do
the work.

But when they set out for their march, Oh how the trumpets sounded, their armour glittered, and how the colours waved in the wind ! The Prince's armour was all gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King SHADDAI, and for the happy deliverance of the town of Mansoul (a).

Their
march.

EMANUEL

(a) The Lord our adorable Redeemer's praise will be the delightful and everlasting theme of saints and angels : his heart and hands are now full of blessings

The holy Bible, containing 66 books.

EMANUEL also, when he had thus set forwards to go to recover the town of Mansoul, took with him, at the command of his Father, fifty-four battering-rams, and twelve slings to whirl stones withal. Every one of these was made of pure gold; and these they carried with them in the heart and body of their army, all along as they went to Mansoul (a).

The forces joined with rejoicing.

Mansoul beleaguered round.

Mounts cast up against it.

So they marched till they came within less than a league of the town; and there they lay till the first four captains came thither, to acquaint them with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came; but when the old soldiers, that were in the camp, saw that they had new forces to join with, they again gave such a shout before the walls of Mansoul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only, but they environed it round on every side, and beset it behind and before; so that now, let Mansoul look which way it would, it saw force and power lie in siege against it. Besides, there were mounts cast up against it; the mount Gracious was on the one side, and mount Justice on the other. Farther, there were several small banks and advance grounds, as Plain-truth Hill, and No-sin Banks, where many of the slings were placed against the town. Upon mount Gracious were planted four, and upon mount

ings for his people; but when his glorious work shall receive its full accomplishment in the heavenly mansions,

“ No sigh, no murmur, his elect shall hear,
 From ev'ry face he'll wipe off ev'ry tear;
 In adamant chains shall Death be bound,
 And Hell's grim tyrant feel th' eternal wound.”

MESSIAH.

(a) “ Faith comes by hearing, and hearing by the word of God,” Rom. x. 17. Christ, as the Saviour of lost sinners, is the sum and substance of the Bible. “ Search the scriptures,” John v. 39. they are the grand instrument of conversion and salvation, through the blessed Spirit's powerful influence.

Justice





Hamilton delin.

Goldar sculp.

*The White Flag with the 3 Golden Doves set up as a favourable
Signal before the Town of Mansoul by order of Emanuel.*

Published by Alex. Hogg, N^o 6 Paternoster Row June 8. 1732.

Justice were placed as many : and the rest were conveniently placed in several parts round about the town. Five of the best battering rams, that is, of the biggest of them, were placed upon mount Hearken, a mount cast up hard by Ear-gate, with intent to break that open (a).

Now when the town of Mansoul saw the multitude, and the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted ; together with the glittering of the armour, and the waving of their colours ; they were forced to shift and shift, and again to shift their thoughts ; but they hardly changed for thoughts more stout, but rather for thoughts more faint ; for though before they thought themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

The heart of Mansoul begins to fail.

When the good prince EMANUEL had thus beleaguered Mansoul, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon mount Gracious. And this he did for two reasons : 1. To give notice to Mansoul, that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

The white flag hung out.

So the white flag, with the Three Golden Doves on it, was hung out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince.

(a) The Lord, the eternal Spirit, must first give the hearing ear, and the understanding heart, ere any saving work can be begun ; but, after that happy period, the soul will readily hearken to the voice of God, in his word, will become sensible of its ruinous state, and flee to Christ for pardon and peace, thro' his atoning blood, and justifying righteousness.

Then

The red flag
hung out.

Then he commanded, and they set the red flag upon that mount called mount Justice. It was the red flag of captain Judgment, whose escutcheon was the Burning Fiery Furnace: also this stood waving before them in the wind for several days together. But look how they carried it under the white flag, when that was hung out, so did they also when the red one was: and yet he took no advantage of them (a).

The black
flag hung
out.

Then he commanded again that his servants should hang out the black flag of Defiance against them, whose escutcheon was the Three Burning Thunderbolts. But as unconcerned was Mansoul at this, as at those that went before. But when the Prince saw that neither mercy nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the wars in which we are concerned, when I make wars upon mine enemy Diabolus.

Christ
makes not
war as the
world does.

He sends to
know if
they would
have mercy
or judg-
ment.

Therefore he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag; and also to know of them which of the things they will chuse, whether grace and mercy, or judgment, and the execution of judgment. All this while they kept the gates shut with locks, bolts, and bars, as fast as they could. Their guards

(a) This, and the preceding part, exhibit a glorious display of the goodness, long suffering, and forbearance of God! Judgment and mercy, life and good, death and evil, are set before sinners, for their choice.—And though election be intirely of free grace, yet at the great day the whole world of the ungodly and unjustified, will be guilty and self-condemned at the bar of a holy God, the righteous judge of quick and dead. See D. ut. xxx. 15. 19. John iii. 19. Let obstinate sinners hear and tremble.

were

were also doubled, and their watch made as strong as they could. Diabolus also plucked up what heart he could, to encourage the town to make resistance (a).

The townsmen also made answer to the Prince's messenger, in substance, according to that which follows :

‘ Great Sir, As to what, by your messenger, you have signified to us, whether we will accept of your mercy, or fall by your justice ; we are bound, by the law and custom of this place, and can give you no positive answer : for it is against the law, government, and the prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such a treatment as he shall think fit and profitable for us.’

The towns-
folks' an-
swer.

When the good Prince EMANUEL heard this answer, and saw the slavery and bondage of the people, and how contented they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented with the slavery of the giant, he would be affected with it.

Emanuel
grieved at
the folly of
Manfoul.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him moreover, that the Prince, that lay in the leaguer without the wall, waited upon them for an answer ; he refused, and huffed as well as he could, but in heart he was afraid.

Diabolus
afraid.

Then said he, ‘ I will go down to the gates myself, and give him such an answer as I think fit. So he went down to Mouth-gate, and there addressed him-

(a) This is a true, but awful picture of all natural men ; they harden their hearts, stop their ears against the truth, and resist the counsel of God against themselves ; and the enemy, by various devices and temptations, keeps them under the power of spiritual blindness and unbelief.

self to speak to EMANUEL (but in such language as the town understood not), the contents whereof were as follow :

His speech
to the
Prince.

‘ O thou great EMANUEL, Lord of the world, I know thee, that thou art the Son of the great SHADDAI ! Wherefore art thou come to torment me, and to cast me out of my possession ? This town of Mansoul, as thou very well knowest, is mine by right of conquest ; I won it in the open field : and “ shall the prey be taken from the mighty, or the lawful captive delivered ? ” 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle * into my hands ; yea, they have also put the whole strength of Mansoul under me. :

* Heart.

‘ Moreover, this town of Mansoul hath disavowed thee : yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back ; and have accepted, and set up in their room, my law, my name, my image, and all that ever is mine (a). Ask else thy captains, and they will tell thee, that Mansoul hath, in answer to all their summons, shewn love and loyalty to me ; but always disdain, despite, contempt, and scorn to thee and thine. Now, thou who art the Just One and the Holy (and shouldst do no iniquity), depart then, I pray thee, from me, and leave me to my just inheritance peaceably.’

This oration was made in the language of Diabolus himself ; for altho’ he can to every man speak in their language (else he could not tempt them as he does),

(a) The devil first tempts, then accuses, and lastly torments, all who live and die in his vassalage : but the dear Lord Jesus has conquered the powers of darkness in his own person ; and has promised to destroy sin’s dominion in his people, thro’ the prayer of faith. Christian, may the Lord bestow this precious gift on us, and on all who are dear to the chosen few !

yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul (poor hearts!) understood him not: nor did they see how he crouched and cringed while he stood before EMANUEL their Prince. Yea, they all this while took him to be one of that power and force that by no means could be resisted: wherefore while he was thus intreating that he might have yet his residence there, and that EMANUEL would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would say, EMANUEL the golden Prince stood up, and spake; the contents of whose words follow.

“Thou deceiving one, said he, I have in my Father’s name, in my own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of Mansoul, when it is most apparent to all my Father’s court, that the entrance which thou hast obtained in at the gates of Mansoul was thro’ thy lyes and falsehood: thou belyedst my Father, thou belyedst his law, and so deceivedst the people of Mansoul (a). Thou pretendest that the people have accepted thee for their king, their captain, and right liege lord, but that also was by the exercise of deceit and guile. Now if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go, in my Father’s court (in which court thou must be tried), for equity and right; then will I confess unto

(a) Satan was a liar, deceiver, and murderer from the beginning: he still hates the truth; so do the wicked; they will not come to the light, lest their deeds should be reprov’d, John iii. 20. Lord, cast this lying spirit out of every heart, and set up thy kingdom on the ruins of the Destroyer’s!

thee, that thou hast made a lawful conquest. But alas ! what thief, what tyrant, what devil is there, that may not conquer after this sort ? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lye upon my Father, and madest him (to Mansoul) the greatest deluder in the world ? And what sayest thou to thy perverting, knowingly, the right purport and intent of the law ? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul ? Yea, thou didst overcome Mansoul, by promising to them happiness in their transgressions against my Father's law, when thou knewest, and couldst not but know, hadst thou consulted nothing but thy own experience, that that was the way to undo them. Thou hast also thyself (O thou master of enmity !) of spite defaced my Father's image in Mansoul, and set up thy own in its place ; to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.

“ Thou hast moreover (as if all these were but little things with thee) not only deluded and undone this place ; but by thy lyes, and fraudulent carriage, hast set them against their own deliverance. How hast thou stirred them up against my Father's captains, and made them to fight against those that were sent of him to deliver them from their bondage (a) ! All these things, and very many more, thou hast done against thy light, and in contempt of my Father, and his

(a) Satan's usurped power over men has produced a lamentable enmity against their own mercies.—But the dear children of God, as they are not their own, but redeemed by a price, so they are divinely taught to glorify their God and Saviour in all things. This is their reasonable service ; and this alone will bring happiness and peace, in life and death. See Rom. xii. 1.

law : yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to revenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name ; yea, upon thy head, thou prince of the infernal cave, will I requite it.

“ As for myself, O Diabolus, I am come against thee by lawful power ; and to take, by strength of hands, this town of Mansoul out of thy burning fingers : for this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records, and I will plead my title to it to the confusion of thy face.

“ First, For the town of Mansoul, my Father built and fashioned it with his hand. The palace also, that is in the midst of the town, he built for his own delight. This town of Mansoul, therefore, is my Father’s, and that by the best of titles ; and he that gainsays the truth of this, must lye against his soul.

“ Secondly, O thou master of the lye, this town of Mansoul is mine :

“ 1. For that I am my Father’s heir, his first-born, and the only delight of his heart, Heb. i. 2. John xv. 16. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hands (a).

“ 2. But further, As I have a right and title to Mansoul by being my Father’s heir, so I have also by my Father’s donation, John xvii. His it was, and he gave it me ; nor have I at any time offended my

(a) Man’s restoration to the divine favour is solely of the Lord : for, being dead in trespasses and sins thro’ the first Adam ; the Lord from heaven, the second Adam, is made a quickening Spirit. All glory to the eternal Three for this great salvation : See Eph. ii, 6. 1 John iv, 10. 1 Cor. xv. 45.

Father, that he should take it from me, and give it to thee, Isa. l. 1. Nor have I been forced, by playing the bankrupt, to sell or set to sale to thee my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart. But,

“Mansoul is mine by right of purchase. I have bought it, O Diabolus, I have bought it for myself. Now since it was my Father’s and mine, as I was his heir, and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of Mansoul is mine; and that thou art an usurper, tyrant, and traitor, in thy holding possession thereof. Now the cause of my purchasing it was this: Mansoul had trespassed against my Father. Now my Father had said, that in the day that they broke his law, they should die: now it is more possible for heaven and earth to pass away, than for my Father to break his word, Matt. v. 18. Wherefore when Mansoul had sinned indeed by hearkening to thy lye, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul’s transgressions: and my Father accepted thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul (a).

“4. Nor did I this by halves; my Father’s love and justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.

“5. Nor am I come out this day against thee, but by commandment from my Father; ’twas he that said unto me, Go down, and deliver Mansoul.

(a) If God had not first loved and chosen us in his dear Son, we should have remained in our sin and misery for ever. But eternal thanks to free grace for the Father’s electing love, and the Spirit’s effectual call. “Of his own will begat he us, with the word of truth,” James i. 18. Rom. v. 8.

“Where-

“ Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.

“ And now, said the golden-headed Prince, I have a word to the town of Mansoul (But so soon as mention was made, that he had a word to speak to the besotted town of Mansoul, the gates were double-guarded, and all men commanded not to give him audience); so he proceeded, and said, O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but hast stopt thine ears to my cry: he brought to thee thy destruction, and thou didst receive both him and it; I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast with sacrilegious hands taken thyself, with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him, you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee, and grind thee to powder; or make thee a monument of the richest grace? What shall I do unto thee? Harken therefore, thou town of Mansoul, hearken to my word (a); and thou shalt live. I am merciful, Mansoul, and

(a) The scriptures contain the whole will of God concerning man: they comprise the great charter of salvation, of which they are the powerful instrument, by the enlivening influences of the holy Spirit. In them, mercy and justice, wisdom and truth, gloriously shine and harmonize in delivering from ruin, and promoting the everlasting felicity, of poor sinners.

thou shalt find me so : shut me not out of thy gates,
Cant. v. 2.

“ O Mansoul, neither is my commission or inclination at all to do thee hurt : why flyest thou so fast from thy friend, and stickest so close to thine enemy ? Indeed I would have thee, because it becomes thee, to be sorry for thy sin ; but do not despair of life : this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

“ My commission indeed is, to make war upon Diabolus thy king, and upon all Diabolonians with him ; for he is the strong man armed that keeps the house ; but I will have him out ; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it too.

“ I could, would I now put forth my might, cause that forthwith he should leave you, and depart ; but I have it in my heart so to deal with him, as that the justice of the war, that I shall make upon him, may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit ; and I will make him bare and naked in the eyes of all observers. All my words are true : I am mighty to save, and will deliver my Mansoul out of his hand” (a).

This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricadoed it up, they kept it locked and bolted, they set a guard thereat, and com-

(a) This merciful declaration proves, that salvation is the pure effect of the everlasting, sovereign, and gracious decree and purpose of Jehovah — Man naturally rejects Christ as a Saviour ; till almighty grace humbles the proud sinner. beeds the stubborn will, and inclines the heart to obedience.

manded that no Mansouliau should go out to him, nor that any from the camp should be admitted into the town; all this they did, so horribly had Diabolus enchanted them to do, and to seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town (a).

So when EMANUEL saw that Mansoul was thus involved in sin, he called his army together (since now all his words were despised), and gave out a commandment throughout all his hosts, to be ready against the time appointed. Now forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men; and place them at Eye-gate and Ear-gate, in order to his taking the town.

Emanuel prepares to make war upon Mansoul.

When EMANUEL had put all things in readiness to bid Diabolus battle, he sent again to know of the town of Mansoul, if in peaceable manner they would yield themselves; or whether they were yet resolved to put him to try the utmost extremity? They then, together with Diabolus the king, called a council of war, and resolved upon certain propositions that should be offered EMANUEL, if he will accept thereof: so they agreed; and then the next was, who should be sent on this errand. Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-sloop; a stiff man in his way, and a great doer for Diabolus: him therefore they sent, and put into his mouth what he should say. So he went, and came to

Diabolus sends by the hand of his servant Mr. Loth-to-sloop, and by him he propounds conditions of peace.

(a) Unhappy for poor, blind, dead sinners, that they resist the counsel of God against themselves, preferring misery to happiness. But, glory to thee, sovereign, irresistible grace, the Redeemer's holy and invincible arm will at length get himself the victory, in the eternal salvation of his people!

the camp to EMANUEL; and when he was come, a time was appointed to give him audience. So at the time he came; and, after a Diabolonian ceremony or two, he thus began, and said, Tit. i. 16. ‘Great Sir, that it may be known unto all men, how good-natured a prince my master is, he hath sent me to tell your lordship, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Mansoul (a). I am therefore to know if your Mightiness will accept of this proposition.’

Mark this.

Then said EMANUEL, “The whole is mine by gift and purchase, wherefore I will never lose one half.”

Mark this,

Then said Mr. Loth-to-stoop, ‘Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part,” Luke xiii. 25.

Then EMANUEL answered, “The whole is mine really, not in name and word only; wherefore I will be the sole lord and possessor of all, or of none at all, in Mansoul.”

Mark this.

Then Mr. Loth-to-stoop said again, ‘Sir, behold the condescension of my master! He says, that he will be content if he may but have assigned to him some place in Mansoul, as a place to live privately in, and you shall be Lord of all the rest,’ Acts v. 1—5.

Then said the Golden Prince, “All that the Father giveth me, shall come to me;” and of all that he hath given me I will lose nothing, no not a hoof nor a hair; I will not therefore grant him, no not the least corner in Mansoul to dwell in, I will have all to myself.

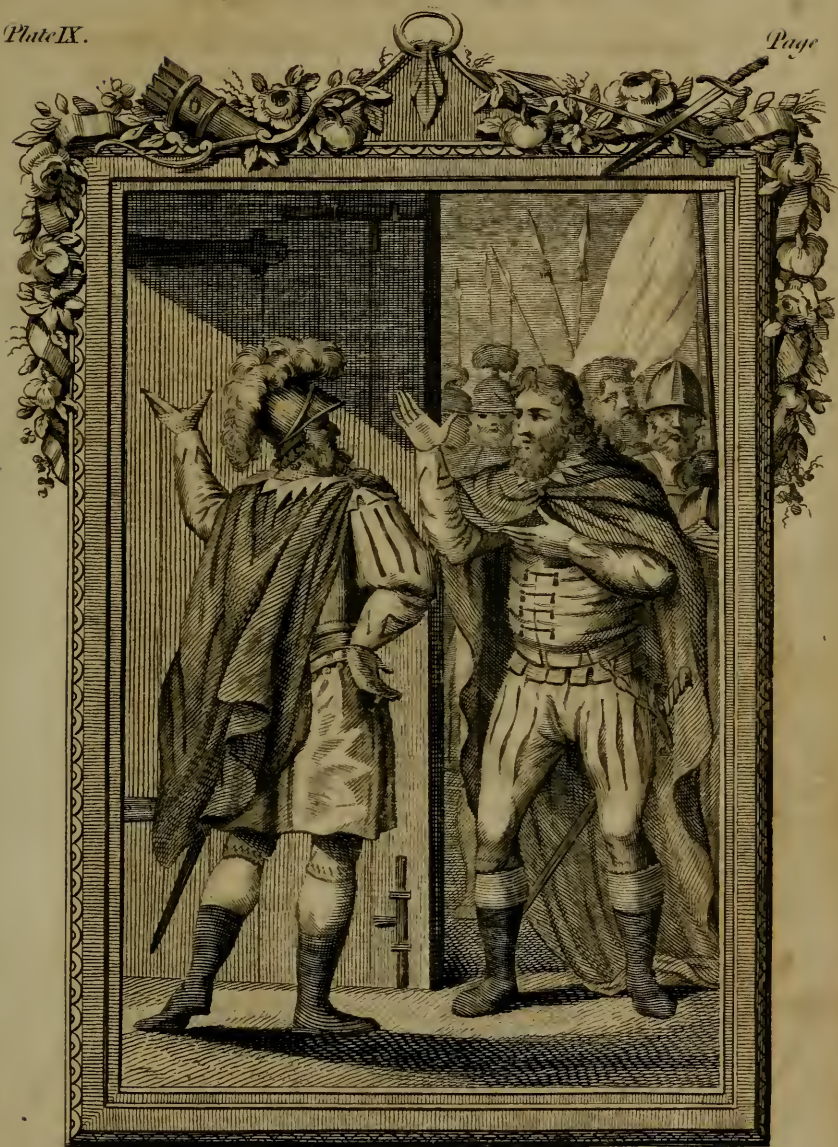
(a) A cold, lifeless profession, without possessing Christ the hope of glory, is not christianity. An almost christian is a very infidel. We cannot serve two masters, God and Mammon. Jesus is worthy of all love and service. In him are treasured up every needful blessing for time and eternity.

Then

Bunyan's HOLY-WAR with Notes.

Plate IX.

Page



Hamilton delin.

Granger sculp.

Diabolus at the Gate of Mansoul deceitfully offering articles of Peace to Emanuel, if he will draw off his Forces from the Town.

Published by Alex. Hogg N^o 10 Paternoster Row, in the Gospel Magazine, April 1. 1752.

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Then Loth-to-stoop said again, 'But, Sir, suppose that my Lord should resign the whole town to you only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance sake, be entertained as a wayfaring man for two days, or ten days, or a month, or so; may not this small matter be granted?' Mark this.

Then said EMANUEL, "No. He came as a wayfaring man to David, nor did he stay long with him, and yet it had like to have cost David his soul, 2 Sam. xii. 1—5. I will not consent that he ever should have any harbour more there."

Then said Mr. Loth-to-stoop, 'Sir, you seem to be very hard. Suppose my master should yield to all that your lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, Sir?' (a) Sin and carnal lust.

Then said EMANUEL, "No; that is contrary to my Father's will, Rom. vi. 13. Col. iii. 5. Gal. v. 24. For all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives."

Then said Mr. Loth-to-stoop again, 'But, Sir, may not my master and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?' John x. 8. Mark this.

EMANUEL answered, "No, by no means; so far as any such fellowship, friendship, intimacy, or

(a) No wonder that the soul, being alienated from the life of God, finds it so difficult to part with any darling lust, and sue for mercy at the feet of Christ. But when any sinner is born again from above, the proud heart is humbled and wonderfully turned Zion-ward, and made the habitation of God, thro' the Spirit.

acquaintance, in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering their peace with my Father."

Mark this.

Mr. Loth-to-sloop yet added further, saying, ' But, great Sir, since my master hath many friends, and those that are dear to him in Mansoul, Rom. vi. 12, 13. may he not, if he depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together?'

Then said EMANUEL, " No ; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him" (a).

Mark this.

' Well, Sir, said Mr. Loth-to-sloop, I have one thing more to propound, and then I am got to the end of my commission ; 2 Kings i. 3. 6, 7. Suppose that when my master is gone from Mansoul, any that yet shall live in the town, shall have such business of high concerns to do, that, if they be neglected, the party shall be undone : and suppose, Sir, that nobody can help, in that case, so well as my master and lord ; may not now my master be sent for upon so urgent an occasion as this ? Or if he may not be admitted into the

(a) Christ is worthy of our whole heart and supreme affection : our duty and happiness call on us to give it him : the more we are renewed in his image, the greater strength we shall derive from his fulness, for our walk and warfare. May we therefore daily die to sin, and live to God alone !

town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together, and there consult together ?'

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to EMANUEL on behalf of his master Diabolus : but EMANUEL would not grant it ; for he said, there can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be solved by my Father, 1 Sam. xxviii. 15. Besides, it will be a great disparagement to my Father's wisdom and skill, to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in every thing, by prayer and supplication, to let their requests be made known to my Father, 2 Kings i. 2, 3. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus, and the Diabolonians in Mansoul, to hatch and plot and bring to pass treasonable designs, to the grief of my Father and Me, and to the utter destruction of Mansoul" (a).

When Mr. Loth-to-stoop had heard this answer, he took his leave of EMANUEL, and departed, saying, that he would carry word to his master concerning this whole affair. So he departed, and came to Diabolus in Mansoul, and told him the whole of the matter ; and how EMANUEL would not admit, no not by any means, that he, when he was once gone out, should ever have any thing more to do either in, or with any that are of, the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavours

Loth-to-stoop departs.

(a) Man's total departure from God is undeniably evidenced in the resistance sinners make to the gospel of free grace and mercy. This conduct grieves the holy Spirit. But the Redeemer is almighty to save, tho' devils and men oppose. The Lord waits to be gracious. May he see of the travail of his soul, and rejoice in his work !

to keep EMANUEL out of Mansoul; and sent old Ill-pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who when they gave audience, he said, 'I have in commandment from my high lord to bid you tell it to your prince EMANUEL, that Mansoul, and their king, are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having Mansoul in his hand, unless he can take it by force.' So some went and told EMANUEL what old Ill-pause, a Diabolonian in Mansoul, had said. Then said the Prince, I must try the power of my sword, Eph. vi. 17. for I will not (for all the rebellions and repulses that Mansoul has made against me) raise my siege and depart, but will assuredly take my Mansoul, and deliver it from her enemy (a). And with that he gave out a commandment, that captain Boanerges, captain Conviction, captain Judgment, and captain Execution, should march forthwith up to Ear-gate, with trumpets sounding, colours flying, and with shouting for the battle. Also he would that captain Credence should join himself in with them: EMANUEL moreover gave orders that captain Good-hope and captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his captains and their men should place themselves to the best of their advantage against the enemy, round about the town; and all was done as he commanded. Then he bid that the word should be given forth, and the word was at that time EMANUEL. Then was an alarm sounded, and the battering rams

A speech of
old Ill-pause
to the camp.

They must
fight.
Preparations
for the battle.

(a) Sinful man, in his unconverted state, may be accounted worse than dead; for he not only delights in sin, but scornfully rejects mercy, thro' the rebellious enmity of his heart. But the Lord, by his word and Spirit, subdues sin, dethrones Satan, and erects his blessed kingdom in the soul.

were played, and the slings whirled stones into the town again; and thus the battle began. Now Diabolus himself managed the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to EMANUEL. Thus was the good Prince engaged and entertained by Diabolus and Mansoul for several days together; and a fight worth seeing it was, to behold how the captains of SHADDAI behaved themselves in the war (a).

And first for captain Boanerges (not to undervalue the rest), he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Captain Conviction also made up as fast with Boanerges as possibly he could; and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now captain Conviction going up very near to the gate, was with great force driven back, and received three wounds in the mouth; and those that rode reformades *, went about to encourage the captains.

Boanerges
plays the
man.

Conviction
wounded.

* Angels.

For the valour of the two captains made mention of before, the Prince sent for them to his pavilion; and commanded that awhile they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for captain Conviction, that he should be healed of his wounds; the Prince also gave them a chain of gold, and bid them yet be of good courage.

Nor did captain Good-hope nor captain Charity come behind in this most desperate fight, for they too so behaved themselves at Eye-gate, that they had almost

Good-hope
and Charity
play the man
at Eye-gate.

(a) The captains are gospel ministers: they preach the word; man's total depravity by the fall; the excellency and suitableness of Christ, who saves the vilest sinners; and the fullness, freeness, and preciousness of his finished salvation. The holy Spirit strikes conviction to the soul thro' the word, and points the alarmed sinner to Emanuel for peace and salvation.

broken it quite open. These had also a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.

In this engagement, several of the officers of Diabolus were slain, and some of the townsmen wounded. for among the officers there was one captain Boasting slain. This Boasting thought that nobody could have shaken the post of Ear-gate, nor have shaken the heart of Diabolus. Next to him there was one captain Secure slain; this Secure used to say, that the blind and lame in Mansoul were able to keep the gates of the town against EMANUEL's army, 2 Sam. v. 6. This captain Secure did captain Conviction cleave down the head with a two-handed sword, when he himself received three wounds in the mouth (a).

Besides, there was one captain Bragman, a very desperate fellow; and he was captain over a band of those that threw firebrands; arrows, and death; he also received, by the hand of captain Good-hope at Eye-gate, a mortal wound in the breast.

There was moreover one Mr. Feeling, but he was no captain; but a great stickler to encourage Mansoul to rebellion; he received a wound in the eye by the hand of one of Boanerges's soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

But I never saw Will-be-will so daunted in all my life; he was not able to do as he was wont; and some say he also received a wound in the leg, and that some of the men in the Prince's army had certainly seen him limp as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were maimed, wounded;

(a) It is the property of grace, to set before the soul its true but dreadful state, to destroy false dependence, and to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, 2 Cor. x. 5. May this take effect in every heart!

and slain: for when they saw that the posts of Ear-gate shook, and Eye-gate was well-nigh broken quite open; and also that their captains were slain; this took away the hearts of many of the Diabolonians, so that they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

Of the townsmen, there was one Love-no-good; he was a townsman, but a Diabolonian; he also received his mortal wound in Mansoul, but he died not very soon.

Love-no-good wounded.

Mr. Ill-pause also, who came along with Diabolus when at first he attempted the taking of Mansoul, received a grievous wound in the head; some say that his brain-pan was cracked: this I have taken notice of, that he was never after this able to do that mischief to Mansoul as he had done in times past. Also old Prejudice and Mr. Any-thing fled.

Ill-pause wounded.

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon mount Gracious, in sight of the town of Mansoul; to shew that yet EMANUEL had grace for the wretched town of Mansoul (a).

The white flag hung out again.

When Diabolus saw the white flag hung out again, and knowing that it was not for him, but Mansoul; he cast in his mind to play another prank, to wit, to see if EMANUEL would raise his siege and be gone, upon promise of reformation. So he went down to the gate one evening, a good while after the sun was gone down, and called to speak with EMANUEL; who presently came down to the gate, and Diabolus saith unto him:

Diabolus's new prank.

(a) No day nor hour but Jesus knocks at human hearts. By his word and Spirit, he gradually subdues his enemies; and at length sets up his blessed kingdom. The grace of God brings salvation, Tit. ii. 11.

His speech
to EMA-
NUEL.

‘Forasmuch as thou makest it appear by the white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof upon terms which thou mayest admit.

‘I know that thou art given to devotion, and that holiness pleases thee; yea, that thy great end in making a war upon Mansoul, is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.

‘First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy; and will, as I have formerly been against thee, now serve thee in the town of Mansoul (a). And more particularly,

Diabolus
would be
EMANU-
EL's deputy,

‘1. I will persuade Mansoul to receive thee for their lord; and I know that they will do it sooner, when they shall understand that I am thy deputy.

‘2. I will shew them wherein they have erred, and that transgression stands in the way to life.

‘3. I will shew them the holy law unto which they must conform, even that which they have broken.

‘4. I will press upon them the necessity of a reformation, according to law.

and would
turn reformer.

‘5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lectures, in Mansoul.

‘6. Thou shalt receive, as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us, in token of such subjection.’

(a) Many, when under convictions for sin, apply in vain to the condemning law for justification unto life; whereas the letter killeth, but the Spirit giveth life; and Christ is the end of the law, for righteousness, to all them that believe, Rom. x. 4. No composition can be admitted: Jesus has done and will do all for, in, and by us: to him, therefore, all the glory is due.

Then said EMANUEL to him, "O full of deceit, The answer,
 how moveable are thy ways! How often hast thou
 changed and re-changed, if so be thou mightest still
 keep possession of my Mansoul! though, as has been
 plainly declared before, I am the right heir thereof.
 Often hast thou made thy proposals already, nor is this
 last a whit better than they, 2 Cor. xi. 14. And fail-
 ing to deceive when thou shewedst thyself in thy black,
 thou hast now transformed thyself into an angel of
 light, and wouldst, to deceive, be now as a minister
 of righteousness (a)."

"But know thou, O Diabolus, that nothing must
 be regarded that thou canst propound, for nothing is
 done by thee but to deceive; thou neither hast con- Diabolus
 has no con-
 science to
 God, nor
 love to Man-
 soul.
 science to God, nor love to the town of Mansoul;
 whence then should these thy sayings arise, but from
 sinful craft and deceit? He that can list and will pro-
 pound what he pleases, and that therewith he may de-
 stroy them that believe him, is to be abandoned, with
 all that he shall say. But if righteousness be such a
 beauty-spot in thine eyes now, how is it that wicked-
 ness was so closely stuck to by thee before? But this
 by the bye.

"Thou talkest now of a reformation in Mansoul,
 and that thou thyself, if I please, will be at the head
 of that reformation; all the while knowing, that the
 greatest proficiency that man can make in the law, and
 the righteousness thereof, will amount to no more, for
 the taking away of the curse from Mansoul, than just
 nothing at all; for a law being broken by Mansoul,
 that had before, upon a supposition of the breach-

(a) Resting in an outward reformation, a mere form of godliness, is a most dangerous state. Beware of self-righteousness; this fair-looking spirit persuades sinners they are too holy to need Christ for their sanctification, and too healthy to need him as a physician to heal them. See Luke xviii. 9, and Matt. xxiii. 13, & seq.

He knows
that that will
do no good,
which yet he
propounds
for the
health of
Mansoul.

thereof, a curse pronounced against him for it of God, can never, by his obeying the law, deliver himself therefrom (a). (To say nothing of what a reformation is like to be set up in Mansoul, when the devil is become the corrector of vice). Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and as it was the first, so is it the last card that thou hast to play. Many there be that discern thee, when thou shewest them thy cloven foot; but in thy white, thy light, and in thy transformation, thou art seen but of a few. But thou shalt not do thus with my Mansoul; O Diabolus, for I do still love my Mansoul.

“ Besides, I am not come to put Mansoul upon works, to live thereby; should I do so, I should be like unto thee; but I am come, that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

All things
must be new
in Mansoul.

“ Thou talkest of subjecting this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it, by the skilfulness of my hands, into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself: I will dispossess and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new laws, new officers, new motives, and new ways: yea, I will pull down this town, and build it again, and it shall be as tho’

(a) Man having transgressed the divine law in Adam his progenitor; there has, ever since that fatal period, been an end of his righteousness for ever; see Gal. iii. 10. a better was then needful, to justify him. By the law, the knowledge of our sin and misery is revealed; but grace and truth comes by Christ Jesus, thro’ faith which worketh by love, Gal. v. 6.

it had not been, and it shall be the glory of the whole universe" (a).

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly put to a nonplus; but having in himself the fountain of iniquity, rage, and malice against both SHADDAI and his Son, and the beloved town of Mansoul, what doth he but strengthen himself what he could to give fresh battle to the noble prince EMANUEL. So then, now we must have another fight before the town of Mansoul is taken. Come up then to the mountains, you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of, the famous town of Mansoul.

Diabolus
confounded.

New prepara-
tions for
fight.

Diabolus therefore withdrew himself from the walls to his fort that was in the heart of the town of Mansoul; EMANUEL also returned to the camp; and both of them, after their divers ways, put themselves into a posture fit to give battle one to another. Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince, and to the famous town of Mansoul; for alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof, as now is enough in view, Mark xxvi. 27. Wherefore he commands his officers that they should then, when they saw that they could hold the town no longer, do it what harm and mischief they could, rending and

Diabolus
despairs of
holding
Mansoul,
and there-
fore con-
tines to do
it what mis-
chief he
can.

(a) When Christ takes possession of the soul by regeneration, he casts out the buyers and sellers; old things pass away; and all things become new; the desires, affections, hopes, fears, pursuits, ends, and aims, all happily tend to the glory of God, and the praise of his discriminating grace.

tearing

tearing men, women, and children (*a*) ; for, said he, we had better quite demolish the place, and leave it a ruinous heap, than that it should be an habitation for EMANUEL.

EMANUEL again, knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to shew themselves men of war against Diabolus and all Diabolonians ; but favourable, merciful, and meek to the old inhabitants of Mansoul. Bend therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.

The battle joined, and they fight on both sides fiercely,

So the day being come, the command was given, and the Prince's men stood bravely to their arms ; nor did, as before, bend their forces against Ear gate and Eye-gate. The word was then, MANSOUL IS WON : so they made their assault upon the town. Diabolus also, as fast as he could, with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

Ear-gate broke open.

But, after three or four notable charges by the Prince and his noble captains, Ear-gate was broke open, and the bars and bolts, wherewith it was used to be fast shut up against the Prince, were broken into a thousand pieces (*b*). Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broke open the gate, himself came up, and did set up his throne in it ; also he set his standard

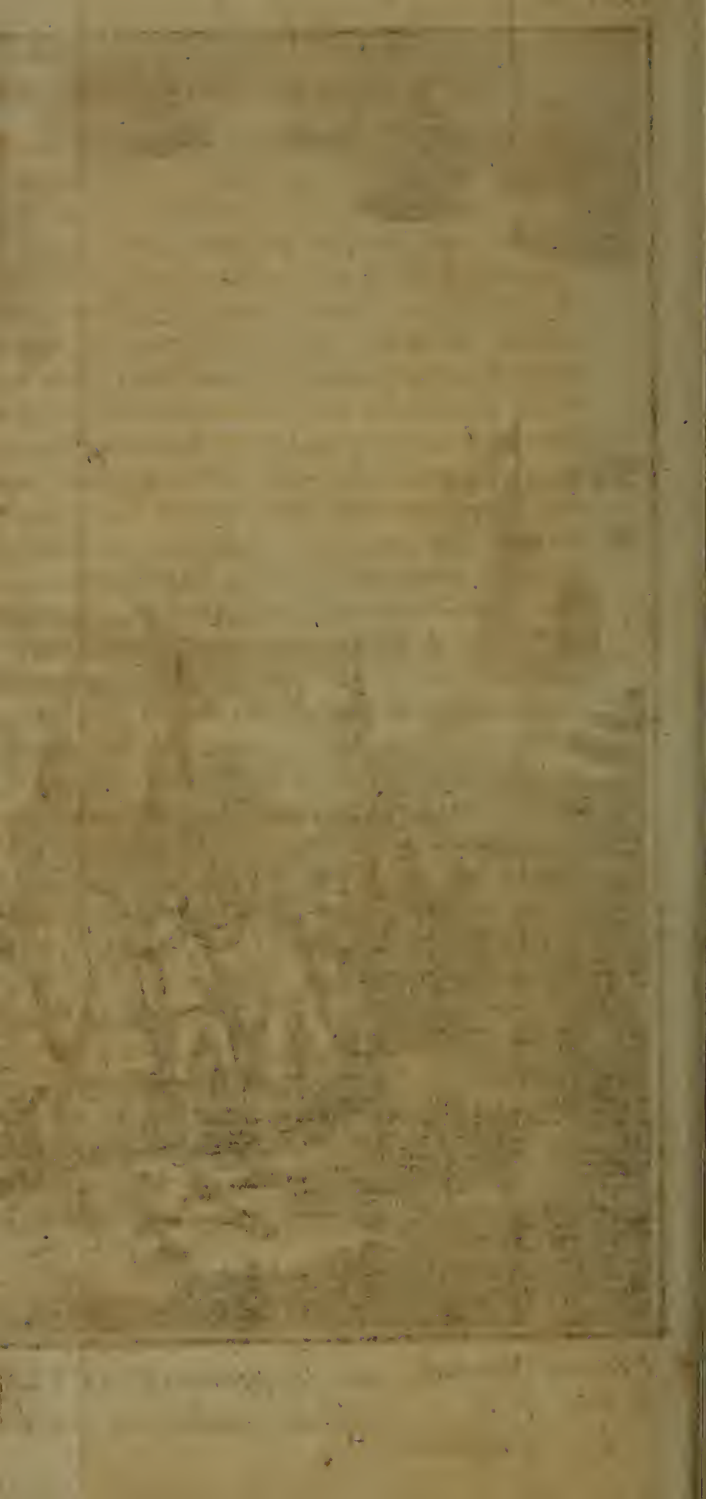
The Prince's standard set up, and the dings are played still at the castle.

(*a*) Hereby Satan's malice, and his enmity to man's felicity, appears ; for whom he can no longer rule, he will persecute, distress, and tempt : but our Jesus is almighty and must prevail, and his precious promises are infallible.

(*b*) O blessed event ! A sure token for good, is an attentive ear ! Saints and angels rejoice at it. See Isa. xlii. 18. lv. 3. Jer. xi. 2. James i. 16.



1 Town of Mansoul..... } The famous BATTLE
 2 Army of D°..... } & the Diabolenians who
 3 Army of Diabolus..... }



near it, upon a mount that his men had before cast up to place the mighty slings thereon. The mount was called mount Hear-well; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings (*a*) should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was strait, even to the house of him who was the recorder before Diabolus took the town; and hard-by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains therefore quickly cleared the street by the use of their slings, so that way was made up to the heart of the town. Then the Prince commanded that captain Boanerges, captain Conviction, and captain Judgment, should forthwith march up the town to the old gentleman's * gate. Then did the captains in most warlike manner enter into the town of Mansoul, and, marching in with flying colours, they came up to the Recorder's house (and that was almost as strong as the castle). Battering-rams they took also with them, to plant against the castle-gates. When they were come to the house of Mr. Conscience, they knocked, and demanded entrance (*b*). Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates; and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house tremble and totter. Then came Mr. Recorder down to the gate, and as well as he could, with quivering lips, he asked who was there? Boanerges answered,

* Con-
science.

They go up
to the Re-
corder's
house.

They de-
mand en-
trance.

(*a*) The promises, brought home to the heart by the Spirit of God.

(*b*) Conscience is a faithful monitor, a witness for God in the soul; when awakened, it discerns, loves, and approves the word, ways, and will of God in a reconciling Saviour. May we not reject its friendly admonitions!

We are the captains and commanders of the great SHADDAI, and of the blessed EMANUEL his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another shake: this made the old gentleman tremble the more, yet durst he not but open the gate: then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for EMANUEL, not only because it was near and fronted the castle, the den where now Diabolus was; for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him: as yet he knew nothing of the great designs of EMANUEL; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings (a). It was also noised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of war; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends; and as, you know, a snow-ball loses nothing by rolling, so in little time the whole town was possessed, that they must expect nothing from the Prince but destruction; and the ground of the business was this, the Recorder trembled, and the captains carried it strangely to him: so many came to see; but when they with their own eyes beheld the captains in the palace, and their battering-rams ever played at the castle-gates to beat them down, they were riveted in their fears, and it made them as in amaze. And, as I

They go in.

They keep themselves reservedly from the Recorder.

His house the seat of war.

(a) The consciences of the unconverted are in a profound lethargy; some cannot be roused but by the thundering terrors of the law; and, when wounded with the arrows of conviction, nothing but the blood of the Lamb of God, the balm of the divine Physician, can heal or comfort them.

... said,

said, the men of the house would increase all this ; for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul.

The office of conscience, when he is awakened,

For (quoth the old gentleman) you are all of you sensible that we have all been traitors to that once despised, but now famously victorious and glorious prince EMANUEL ; for he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates : moreover, Diabolus flies before him ; and he hath, as you behold, made of my house a garrison against the castle, where he is. I for my part have transgressed greatly ; and he that is clean, it is well for him. But, I say, I have transgressed greatly, in keeping silence, when I should have spoken ; and in perverting justice, when I should have executed the same (a). True, I have suffered something at the hands of Diabolus, for taking part with the laws of king SHADDAI ; but that, alas ! what will that do ! Will that make compensation for the rebellions and treasons that I have done, and have suffered, without gainsaying, to be committed in the town of Mansoul ? O I tremble to think what will be the end of this so dreadful and so ireful a beginning !

Now while these brave captains were thus busy in the house of the old recorder, captain Execution was as busy in other parts of the town, in securing the back streets and the walls. He also hunted the lord Will-be-will sorely ; and suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior cut three of lord Will-be-

The brave exploits of captain Execution.

(a) Conviction precedes, tho' it does not always end in conversion : but the conscience must first be struck with a sense of guilt and deserved wrath, before it will sue for mercy. When thus affected, Christ pours the oil of forgiveness, and the wine of his grace, into the wounded spirit.

Old Preju-
dice slain.

will's officers down to the ground ; one was old Mr. Prejudice, he that had his crown crack'd in the mutiny : this man was made, by my lord Will-be-will, keeper of Ear-gate, and fell by the hand of captain Execution. There was also one Mr. Backward-to-all-but-naught, and he also was one of the lord Will-be-will's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate ; he also was cut down to the ground by the hands of captain Execution. Besides these two, there was another, a third, and his name was captain Treacherous, a vile man this was, but one that Will-be-will put a great deal of confidence in ; but him also did this captain Execution cut down to the ground with the rest. He also made a very great slaughter among my lord Will-be-will's soldiers, killing many that were stout and sturdy, and wounding many that for Diabolus were nimble and active. But all these were Diabolonians ; there was not a man, a native of Mansoul, hurt.

Captain
Good-hope
slays captain
Blindfold ;

Other feats of war were likewise performed by other of the captains, as at Eye-gate, where captain Good-hope and captain Charity had a charge, was great execution done ; for captain Good-hope, with his own hands, slew one captain Blindfold (a), the keeper of that gate : this Blindfold was captain of a thousand men, and they were they that fought with maus ; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

And old Ill-
pause.

There was also at that gate Mr. Ill-pause, of whom you have heard before ; he was an old man, and had a beard that reached down to his girdle ; the same was he that was orator to Diabolus : he did much mischief in the town of Mansoul, and fell by the hands of captain Good-hope.

(a) Awfully blind are the minds of carnal men to the things that belong to their peace : till the Lord the Spirit enlighten them, gross darkness covers the people, amidst the blaze of gospel day.

What

What shall I say? The Diabolonians in these days lay dead in every corner, though too many yet were alive in Mansoul.

Now the old recorder, and my lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand or fall with the famous town of Mansoul, came together upon a day, and, after consultation had, jointly agreed to draw up a petition, and send it to EMANUEL, now while he sat in the gate of Mansoul. So they drew up their petition to EMANUEL, the contents whereof were these: "That they, the old inhabitants of the deplorable town of Mansoul, confessed their sin, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives."

The old townsmen meet and consult.

The town petition, and are answered with silence.

Unto this petition he gave no answer at all, and that troubled them yet so much the more (a). Now all this while the captains that were in the recorder's house were playing with the battering-rams at the gates of the castle, to beat them down. So after some time, labour and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters, and so a way was made to go into the hold in which Diabolus had hid himself. Then were tidings sent down to Ear-gate, for EMANUEL still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But O how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free!

The castle gate broke open.

Then the Prince arose from the place where he was, and took with him such of his men of war as were

EMANUEL marches into Mansoul.

(a) Tho' the Lord seems for a season not to hearken to the prayers of his dear people, yet, because his love to them is ever the same, they must continue to wait on him, who will in due time send an answer of peace, and not forsake them.

fittest for the expedition, and marched up the streets of Mansoul to the old recorder's house.

Now the Prince himself was clad all in armour of gold, and so he marched up the town, with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the townsfolk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance (a); for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul (as in such cases all are apt to do) interpreted the carriage of EMANUEL to them, as did Joseph's brethren his to them, even all the quite contrary way: for, thought they, if EMANUEL loved us, he would shew it to us by word or carriage; but none of these he does, therefore EMANUEL hates us. Now if EMANUEL hates us, Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his law, and that against him they had been in league with Diabolus his enemy. They also knew that prince EMANUEL knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in, as now, when he has the bridle of Mansoul in his hand? And this I took special notice of, that the in-

How they
interpreted
EMANU-
EL's car-
riage.

(a) There is sin enough in us to provoke the Lord to hide his face from us for ever; but his compassions fail not. God hates sin, but loves the contrite sinner, with whom, viewed in Christ, and for his righteousness sake, the Father is well pleased. See Lam. iii. 22. Isa. xlii. 21.

habitants,

habitants, notwithstanding all this, could not, no, they could not, when they saw him march thro' the town, but cringe, bow, bend; and were ready to lick the dust off his feet: they also wished a thousand times over, that he would become their prince and captain, and would become their protector. They would also talk one to another of the comeliness of his person, and how much for glory and valour he outfripped the great ones of the world. But, poor hearts! as to themselves, their thoughts would change, and go upon all manner of extremes. Yea, thro' the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before a whirlwind.

Now when he was come to the castle gates, he commanded Diabolus to appear, and to surrender himself into his hands. But Oh how loth was the beast to appear! How he stuck at it! how he shrunk! how he cringed! Yet now he came to the Prince. Then EMANUEL commanded, and they took Diabolus, and bound him fast in chains (a), the better to reserve him to the judgment that he had appointed for him. But Diabolus stood up to intreat for himself, that EMANUEL would not send him into the deep, but suffer him to depart out of Mansoul in peace.

He comes to the castle, and commands Diabolus to surrender himself.

When EMANUEL had taken him and bound him in chains, he led him into the market-place, and there before Mansoul stripped him of his armour which he boasted so much of before. This now was one of the acts of triumph of EMANUEL over his enemy; and all the while the giant was stripping, the trumpets of the Golden Prince sounded amain; the captains also shouted, and

He is taken, and bound in chains.

(a) Tho' God's people often write bitter things against themselves (and, considering what they are by nature, they can never be enough abased); yet they should never dishonour the Lord's faithfulness by despair, but credit his word of promise, which saith, "The God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20.

Manfoul
must behold
it.

the soldiers sang for joy. Then was Manfoul called upon to behold EMANUEL's triumph over him in whom they had so much trusted, and of whom they had so much boasted in the days when he flattered them.

He is bound
to his cha-
riot wheels.

Thus having made Diabolus naked in the eyes of Manfoul, and before the commanders of the Prince, in the next place he commands that Diabolus should be bound with chains to his chariot-wheels, Eph. iv. Then leaving some of his forces, to wit, captain Boanerges and captain Conviction, a guard for the castle gates, that resistance might be made on his behalf (if any that heretofore followed Diabolus should make an attempt to possess it), he rode in triumph over him quite through the town of Manfoul, and so out at and before the gate called Eye-gate, to the plain where his camp lay.

The Prince
rides in tri-
umph over
him in the
sight of
Manfoul.

But you cannot think, unless you had been there (as I was) what a shout there was in EMANUEL's camp, when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels. And they said, He hath led captivity captive, and hath spoiled principalities and powers: Diabolus is subjected to the power of the sword, and made the object of all derision (a).

They sing.

The refor-
mades' joy.

Those also that rode reformades, and that came down to see the battle, shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwelt in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory, Luke xv. 7, 10.

The men of
Manfoul
taken with
EMANUEL.

The townsmen also, so many of them as beheld this fight, were as it were astonished, while they looked

(a) This was at our Lord's ascension, when he triumphed over all the force of death and hell, obtained eternal redemption for us, and received of his Father all power in heaven and earth for his elect, till their number is accomplished. Then saints and angels will unite in singing the glories of the new creation, and the everlasting praises of the Redeemer.

betwixt

betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, all things being done in such excellent methods; and I cannot tell how, but things in the management of them seemed to cast a smile towards the town; so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held while they observed EMANUEL's order.

So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from EMANUEL, and out of the midst of his camp, to inherit the parched places in a salt land, seeking rest, but finding none, Matt. xii. 34.

Now captain Boanerges and captain Conviction were both of them men of very great majesty; their faces were like the faces of lions, and their words like the roaring of the seas; and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and behold the actions of their noble captains. But the captains carried it with that terror and dread in all they did (and you may be sure they had private instructions so to do), that they kept the town under continual heart-aching, and caused (in their apprehension) the well-being of Mansoul for the future to stand in doubt before them, so that for some considerable time they neither knew what rest or ease or peace or hope meant (a).

The carriage
of Boanerges
and captain
Conviction
crushes the
spirit of
Mansoul.

(a) The terrifying alarms of some awakened sinners are intended, by the holy Spirit, to bring them to a sight of their misery and danger thro' sin, that they may flee to Christ for refuge from the avenger. Sin-sick souls may be assured they will find him an all-sufficient Physician, if they follow his advice, and the efficacious prescriptions written in his word. See Hosea vi. 3.

The Prince commands, and the captains put the three chief of Mansoul in ward.

Mansoul greatly distressed.

They send a petition to EMANUEL by the hand of Mr. Would-live.

Nor did the Prince himself as yet abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient he sent special orders to captain Boanerges, to summons Mansoul, the whole of the townsmen, into the castle-yard, and then and there, before their faces, to take my lord Understanding, Mr. Conscience, and that notable one the lord Will-be-will, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them was further known. Which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts: yea, they were afraid that EMANUEL would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew they had deserved it. Also to die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a prince, that, too, troubled them sore: the town was also greatly troubled for the men committed to ward, for that they were their stay and their guide; and for that they believed, that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore what do they, but together, with the men in prison, draw up a petition (a) to the Prince, and sent it to EMANUEL by the hand of Mr. Would-live. So he went, and came to the Prince's quarters, and presented the petition; the sum of which was this:

(a) Humble prayer opens the gates of heaven, and derives showers of blessings from the loving heart and bountiful hand of our Redeemer, who delights in shewing mercy. "Pray without ceasing," 1 Thess. v. 17.

‘ Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul: we the miserable inhabitants of that most woful corporation, humbly beg that we may find favour in thy sight, and remember not against us our former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and, if thou shalt think fit, to gather our meat under thy table. Amen.’

So the petitioner went, as was said, with his petition to the Prince; and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul; but yet considering that now they must either petition or die (for now they could not do any thing else), therefore they consulted again, and sent another petition, which was much after the form and method of the former.

They are answered with silence.

When the petition was drawn up, by whom should they send it, was the next question; for they would not send it by him by whom they sent the first (for they thought that the Prince had taken some offence at the manner of his deportment before him), so they attempted to make captain Conviction their messenger with it; but he said, that he neither durst nor would petition Emanuel for traitors, nor be to the Prince an advocate for rebels: yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town; provided he went with a rope about his head, and pleaded nothing but mercy (a).

They petition again.

They cannot tell by whom to send it.

(a) What can miserable, condemned malefactors want or plead but mercy! Tho’ called, justified, and sanctified, yet “God be merciful to me a sinner!” may be the dying language of every believer. But it is good, in the darkest seasons still to wait upon the Lord, who will suddenly come to his temple, Mal. iii. 1.

They made, thro' fear, their delays as long as they could, and longer than delays were good ; but fearing at last the danger of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake ; so they sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul ; and he came at his neighbour's request. So they told him what they had done, and what they would do concerning petitioning, and that they desired of him that he would go therewith to the Prince. Then said Mr. Desires-awake, Why should not I do the best I can to save so famous a town as Mansoul from destruction ? They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he came to the Prince's pavilion, as the first, and asked to speak with his Majesty ; so word was carried to EMANUEL, and the Prince came out to the man. When Mr. Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out, O that Mansoul might live before thee ! and with that he presented the petition. The which when the Prince had read, he turned away for a while, and wept ; but, refraining himself, he turned again to the man (who all this while lay crying at his feet as at first), and said to him, Go thy way to thy place, and I will consider of thy requests (a).

Now you may think that they of Mansoul that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a longing look, and that too with strange

Mr. Desires-
awake goes
with the pe-
tition.

His enter-
tainment.

(a) The Lord seems to turn a deaf ear to the prayers of his dear people, not that they should be silent, but rather more importunate ; bearing in mind this comforting truth and declaration, " I said not unto the seed of Jacob [namely, my peopl.], Seek ye me in vain," Isa. xlv. 19.

workings of heart, to see what would become of their petition. At last they saw their messenger coming back; so when he was come, they asked him how he fared? what EMANUEL said? and what was become of the petition? But he told them, that he would be silent till he came to the prison to my lord mayor, my lord Will-be-will, and Mr. Recorder. So he went forwards towards the prison-house, where the men of Mansoul lay bound. But O! what a multitude flocked after, to hear what the messenger said. So when he was come, and had shewed himself at the gate of the prison, my lord-mayor himself looked as white as a clout, the Recorder also quaked; but they asked, and said, Come, good Sir, what did the great Prince say to you? Then said Mr. Desires-awake, When I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition (for the greatness of his person, and the glory of his countenance, would not suffer me to stand upon my legs). Now as he received the petition, I cried, O that Mansoul might live before thee! So when for a while he had looked thereon, he turned about, and said to his servant, Go thy way to thy place again, and I will consider of thy requests. The messenger added moreover, and said, The Prince to whom you sent me, is such a one for beauty and glory, that whoso sees him, must love and fear him (a): I for my part can do no less; but I know not what will be the end of these things. At this answer they were all at a stand, both they in prison, and they that followed the messenger thither to

His return,
and answer
to them that
sent him:

Mansoul
confounded
at the an-
swer.

(a) It betokens true conversion, when the soul can, as it were, with one eye behold its total defilement by sin, and abhor itself in dust and ashes; and, with the other, be struck with the glory and excellency of Christ's person and work, and the all-sufficiency of his salvation.

The prisoners' judgment upon the Prince's answer.

Misgiving thoughts breed confusion in Mansoul.

hear the news ; nor knew they what, or what manner of interpretation to put upon what the Prince had said. Now when the prison was cleared of the throng, the prisoners began to comment among themselves upon EMANUEL's words. My lord mayor said, that the answer did not look with a rugged face ; but Will-be-will said it betokened evil ; and the Recorder, that it was a messenger of death. Now they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them caught hold of one piece of a sentence, and some on a bit of another ; some took hold of what the messenger said, and some of the prisoners' judgment thereon, so none had a right understanding of things ; but you cannot imagine what work these people made, and what confusion there was in Mansoul now.

For presently they that had heard what was said, flew about the town, one crying one thing, and another the quite contrary, and both were sure enough they told true, for they heard, they said, with their ears what was said, and therefore could not be deceived. One would say, " We must all be killed ; " another would say, " We must all be saved ; " and a third would say, " That the Prince would not be concerned with Mansoul ; " and a fourth, " That the prisoners must be suddenly put to death " (a) : and, as I said, every one stood to it, that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation, nor could any man know on what to rest the sole of his foot ; for one would go by now, and, as he went, if he heard his neighbour tell his tale, to be sure he

(b) Thoughts disparaging to the grace of God will prevail in the soul, till Christ be formed in us the hope of glory ; which blessing may the Lord grant to every doubting and desponding sinner !

would

would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end, 'That the Prince intended to put Mansoul to the sword.' And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night, until the next morning.

Mansoul is
perplexity.

But, so far as I could gather by the best information I could get, all this hubbub came through the words that the Recorder said, when he told them, that in his judgment the Prince's answer was a messenger of death. 'Twas this that fired the town, and that began the fright in Mansoul; for Mansoul in former times used to count that Mr. Recorder was a seer, that his sentence was equal to the best of oracles; and thus was Mansoul a terror to itself.

What will
not guilt do?

And now they began to feel the effects of stubborn rebellion, and unlawful resistance against their Prince: I say, now they began to feel the effects thereof by guilt and fear, that now had swallowed them up; and who more involved in the one, but they that were most in the other, to wit, the chief of the town of Mansoul?

To be brief; when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince again for life (a). So they drew up a third petition, the contents whereof were these:

They re-
solve to pe-
tition again.

Their peti-
tion.

'Prince EMANUEL the Great, Lord of all worlds, and Master of mercy, we thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty, that we have sinned

(a) Under the alarmings of conscience, or in any sore affliction, the effectual fervent prayer of faith availeth much, James v. 16. May we pray without ceasing, and in every thing give thanks!

against

against thy Father and Thee ; and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain, whatever thou dost, or however thou carriest it towards us. But Oh ! let mercy reign, and let it be extended to us ! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy, and of thy judgments ! Amen.'

Prayer attended with difficulty.

Old Good-deed pronounced as a fit person to carry the petition.

The old Recorder opposes it, and he is rejected.

This petition, when drawn up, was designed to be sent to the Prince as the first ; but who should carry it, that was the question. Some said, let him do it that went with the first ; but others thought good not to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Good-deed ; a man that bare only the name, but had nothing of the nature of the thing. Some were for sending him ; but the Recorder was by no means for that : for, said he, we now stand in need of, and are pleading for mercy, wherefore to send our petition by a man of his name, will seem to cross the petition itself, should we make Mr. Good-deed our messenger, when our petition cries for mercy (a).

Besides, quoth the old gentleman, should the Prince now, as he receives the petition, ask him, and say, What is thy name ? (and nobody knows but he will) and he should say, Old Good-deed ; what think you would EMANUEL say but this, Ay, is old Good-deed yet alive in Mansoul ? then let old Good-deed save you from your distresses. And if he says so, I am sure we are

(a) We must address the throne of grace not through our righteousness, but that of the God-man mediator ; for, not by our works (which we cannot perform acceptably), but by his mercy in Christ Jesus he saveth us, Jer. xxiii. 6. Tit. iii. 3.

lost, nor can a thousand of old Good-deeds save Mansoul.

After the Recorder had given in his reasons, why old Good-deed should not go with this petition to EMANUEL, the rest of the prisoners and chiefs of Mansoul opposed it also; and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again. Accordingly they sent for him, and desired that he would a second time go with their petition to the Prince; and he readily told them he would: but they bid him, that in any wise he should take heed that in no word or carriage he gave offence to the Prince; for by doing so, for aught we can tell, said they, you may bring Mansoul into utter destruction.

Now Mr. Desires-awake, when he saw that he must go on this errand, besought that they would grant that Mr. Wet-eyes might go with him (a). Now this Wet-eyes was a near neighbour of Mr. Desires, a poor man, a man of broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they address themselves to their business: Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with his hands wringing together. Thus they went to the Prince's pavilion.

Mr. Desires-awake goes again, and takes one Wet-eyes with him.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble EMANUEL so often; and they said, that they came not hither to-day for that they delighted to hear themselves talk, but for that necessity caused

Their apology for their coming again.

(a) Pride and self-righteousness God abhors; but the humble and contrite spirit he will not condemn or reject. Ps. xxxiv. 18. li. 17. Isa. lvii. 15.

them to come to his Majesty ; they could, they said, have no rest day nor night because of their transgressions against SHADDAI and EMANUEL his son. They also thought that some misbehaviour of Mr. Desires-awake, the last time, might give some disgust to his Highness, and so cause that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground, as at the first, at the feet of the mighty Prince, saying, Oh that Mansoul might live before thee ! so he delivered his petition. The Prince, when he had read the petition, turned aside awhile as before ; and, coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul, for that he, above all the multitude in Mansoul, should be sent to him on such an errand ? (a). Then said the man to the Prince, O let not my Lord be angry ; and why inquirest thou after the name of such a dead dog as I am ? Pass by, I pray thee, and take no notice of whom I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen chose to send me on this errand to my Lord, is best known to themselves ; but it could not be for that they thought I had favour with my Lord. For my part, I am out of charity with myself ; who then should be in love with me ? Yet live I would, and so would I that my townsmen should ; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg,

The Prince
gathereth with
them.

Mr. Desires-
awake's speech
to his Prince.

(a) The Lord will hearken to the prayer of the poor destitute, who hope in his mercy, Ps. cii. 17. and though he knows our wants better than we, yet he will be humbly inquired of for a supply ; see Ezek. xxxvi. 37.

of my Lord for mercy. Let it please thee therefore to incline to mercy; but ask not what thy servants are.

Then said the Prince, And what is he that is become thy companion in this so weighty a matter? So Mr. Desires told EMANUEL, that he was a poor neighbour of his, and one of his most intimate associates; and his name, said he, may it please your most excellent Majesty, is Wet-eyes of the town of Mansoul. I know that there are many of that name that are naught; but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr. Wet-eyes fell on his face to the ground and made this apology for coming with his neighbour to his Lord:

‘O my Lord, quoth he, what I am, I know not myself; nor whether my name be feigned or true, especially when I begin to think what some have said, namely, that this name was given me, because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle; whether because of the moistness of my brain, or the softness of my heart, I cannot tell. I see dirt in my own tears, and filthiness in the bottom of my prayers (a). But I pray thee (and all this while the gentleman wept), that thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer.’

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose:

Mr. Wet-eyes' apology for coming with his neighbour.

(a) Our best services have in them a mixture of sin. This consideration should keep us humble. In humility is our safety, improvement, growth, and susceptibility of divine grace.

The Prince's
answer.

“ The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their king, and chose for themselves, for their captain, a lyar, a murderer, and a runagate slave. For this Diabolus, your pretended prince, tho’ once so highly accounted of by you, made rebellion against my Father and Me, even in our palace and highest court there, thinking to become a prince and king. But being timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

The original
of Diabolus.

“ Now this is, and for a long time hath been, an high affront to my Father ; wherefore my Father sent to you a powerful army, to reduce you to your obedience. But you know how those men, their captains and their counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle ; you fought them, and fought for Diabolus against them. So they went to my Father for more power ; and I, with my men, am come to subdue you. But as you treated the servants, so you treated their Lord : You stood up in hostile manner against me, you shut up your gates against me, you turned a deaf ear to me, and resisted as long as you could ; but now I have made a conquest of you. Did you cry to me for mercy so long as you had hopes that you might prevail against me (a) ? But now I have taken the town, you cry ; but why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you

(a) All converted souls will confess, that if God the Spirit had not arrested and stopt them in their mad career, they would have lived, died, and perished for ever in their sins.

to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

“Go, bid captain Boanerges and captain Conviction bring the prisoners out to me into the camp tomorrow; and say you to captain Judgment and captain Execution, Stay in the castle, and take good heed to yourselves that you keep all quiet in Mansoul, until you shall hear further from me.” And with that he turned himself from them, and went into his royal pavilion again.

So the petitioners, having received this answer from the Prince, returned as at the first, to go to their companions again. But they had not gone far but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Mansoul: so they went to the place where the prisoners lay bound; but these workings of mind, about what would become of Mansoul, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message (a).

But they came at length to the gates of the town (now the townsmen were waiting with eagerness for their return), where many met them, to know what answer was given to the petition. Then they cried out to those that were sent, What news from the Prince? And what hath EMANUEL said? But they said, that they must (as afore) go up to the prison, and there deliver their message. So away they went to the prison, with a multitude * at their heels. Now when they were come to the gates of the prison, they

* Of inquisitive thoughts.

(a) The Lord makes sinners deeply sensible of their desperate situation by nature, and that they are altogether unworthy of the mercy he is willing to bestow: this he does, in order that his own free grace may have the glory.

told the first part of EMANUEL's speech to the prisoners, to wit, how he reflected upon their disloyalty to his Father and himself; and how they had chosen and closed with Diabolus and fought for him, hearkened to him and been ruled by him; but had despised him and his men. This made the prisoners look pale; but the messengers proceeded, and said, He the Prince said moreover, that yet he would consider your petition, and give such answer thereto as will stand with his glory. And as these words were spoken, Mr. Wet-eyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say: fear also possessed them in marvellous manner, and death seemed to sit upon some of their eyebrows (a). Now there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old Inquisitive; this man asked the petitioners if they had told out every whit of what EMANUEL said. And they answered, Verily no. Then said Inquisitive, I thought so indeed. Pray what was it more that he said unto you? Then they paused awhile, but at last they brought out all, saying, The Prince ordered us to bid captain Boanerges and captain Conviction bring the prisoners down to him to-morrow; and that captain Judgment and captain Execution should take charge of the castle and town, till they should hear further from him. They said also, that when the Prince had commanded them so to do, he immediately turned his back upon them, and went into his royal pavilion.

But Oh! how this return, and especially this last clause of it, that the prisoners must go out to the

The messengers, in telling their tale, frightened the prisoners.

Old Inquisitive.

(a) When it is given the soul to see its incurable malady thro' the fall, distress and anguish seize it, the fear of eternal wrath and misery alarms it; till, stript of all self-confidence, it is enabled to flee for refuge to Jesus its only hope, who heals and reconciles by the blood of his cross.

Prince into the camp, brake all their loins in pieces ! Wherefore with one voice they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die (and the * Recorder said unto them, This was the thing that I feared), for they concluded, that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other, but that in their time and order they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning and sackcloth and ashes. The prisoners also, when the time was come to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of Mansoul also shewed themselves upon the wall, and clad in mourning weeds, if perhaps the Prince with the sight thereof might be moved with compassion (a). But Oh how the busy-bodies, that were in the town of Mansoul, now concerned themselves ! They ran here and there through the streets of the town by companies, crying out as they ran in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

* Conscience.

Vain thoughts.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down : Captain Boanerges went with a guard before them, and captain Conviction came behind, and the prisoners went down bound in chains in the midst ; so I say, the prisoners went in the midst, and the guard went with flying colours behind and before, but the prisoners went with drooping spirits. Or more particularly, thus :

The prisoners had to trial.

(a) A sight of our multiplied abominations, and deserved punishment for them, should not only abase, but drive us (not to despair, Satan's resource, but) to Christ the only propitiatory sacrifice, and to the God of all mercy and grace, for full salvation thro' him, IN WHOM he is well pleased.

How they
went.

The prisoners went down all in mourning, they put ropes upon themselves, they went on smiting themselves on their breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which greatly heightened their affliction. Nor could they now longer forbear but cry out aloud, O unhappy men ! O wretched Mansoul ! Their chains still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

They fell
down pro-
strate before
him.

So when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place : then one went in and told the Lord, that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in ; who, when they came, trembled before him ; also they covered their faces with shame (a). Now as they drew near the place where he sat, they threw themselves down before him. Then said the Prince to the captain Boanerges, Bid the prisoners stand upon their feet. Then they stood trembling before him ; and he said, Are you the men that heretofore were the servants of SHADDAI ? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that suffered yourselves to be corrupted and defiled by that abominable one Diabolus ? And they said, We did more than suffer it, Lord ; for we chose it of our mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived ? Then said the prisoners, Yes, Lord, yes ; for his ways were pleasing to our flesh, and we

They are
upon their
trial.

(a) That conviction, which precedes true conversion, lays the sinner in the dust, and fills the conscience with compunction for its foul ingratitude.—But the Lord Jesus came from heaven to set the captives free, bind up the broken-hearted, and comfort the mourners in Zion. Isa. lxi. 1, 2.

were grown aliens to a better state. And did you, said he, when I came against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hands, for these and other your high and mighty sins? And they said, Both death and the deep, Lord; for we have deserved no less. He asked again, If they had aught to say for themselves, why the sentence, which they confessed they had deserved, should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are these ropes on your heads? The prisoners answered, The * ropes

They condemn themselves.

* Sims.

† Powers of the soul.

‡ Corruptions and lusts.

A victory proclaimed.

Joy for the victory.

Then the Prince commanded that an herald should be called; and that he should in the midst and throughout the camp of EMANUEL proclaim, and that with sound of trumpet, that the Prince, the Son of SHADDAI, had in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul; and that the prisoners should follow him, and say Amen. So this was done as he had commanded.

And presently the music that was in the upper region sounded melodiously. The captains that were in the camp shouted, and the soldiers sung songs of

(a) They who are brought to confess and also FORSAKE sin, shall find mercy, Prov. xxviii. 13. Believers in the holy Jesus make no truce with God's enemies; put away their innate corruptions, and look to the almighty Saviour for grace and strength to subdue them.

triumph to the Prince, the colours waved in the wind, and great joy was every-where, only it was wanting as yet in the hearts of the men of Mansoul.

They are pardoned; which is commanded to be proclaimed to-morrow in Mansoul.

Then the Prince called to the prisoners to come and stand again before him; and they came and stood trembling. And he said unto them, The sins, trespasses, and iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and Me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding my lord mayor, lord Will-be-will, and Mr. Recorder, to proclaim, and cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole town of Mansoul (a).

Their rags are taken from them.

Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, Isa. lxi. 3.

A strange alteration.

Then he gave to each of the three, jewels of gold and precious stones; and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they heard the gracious words of prince EMANUEL, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it. Yea, my lord Will-be-will swooned outright; but the Prince stepped to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer,

(a) Thus our loving Lord forgives freely, fully, everlastingly; but the pardoned sinner, tho' conscious of this amazing mercy, yet sensible of his weakness, as also his numerous and potent foes, continues humbly to depend on, and implore succour from, the Lord his righteousness and strength.

for all should be performed according to his word. He also kissed, embraced, and smiled upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassions to you; and I charge you, that you Mr. Recorder tell the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged under them. Then they fell down at the feet of the Prince, kissed them, and wetted them with tears; they also cried out with a mighty strong voice, saying, "Blessed be the glory of the Lord from this place!" So they were bid rise up, and go to the town and tell Mansoul what the Prince had done. He commanded also, that one with pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess what they never dreamt of (a). The Prince also called for the noble captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul, with flying colours into the town. He gave also unto captain Credence a charge, that about the time that the Recorder read the general pardon in the town of Mansoul, that at that very time he should with flying colours march in at Eye-gate, with his ten thousand at his feet; and that he should so go, until he came by the high street of the town, up to the castle-gates; and that himself should take possession thereof, against his Lord came thither. He commanded moreover, that he should bid captain Judgment and

Their guilt,

They are sent home with pipe and tabor.

Captain Credence guards them home.

When Faith and Pardon meet together, Judgment and Execution depart from the heart.

(a) Vain worldlings, while dead in sins, are strangers to spiritual joys. But when the soul is so divinely changed, as to taste the love and grace of God in Christ, heaven is opened within it, and, abhorring its former self, glorifies God for the wonders he has wrought for the children of men.

captain Execution leave the strong hold to him, and withdraw from Mansoul, and return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men (a).

Well, I told you before how the prisoners were entertained by the noble prince EMANUEL, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think that those of the town, that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew them all this while at great uncertainties, yea; their hearts were like a balance that had been disquieted with a shaking hand. But at last, as they, with many a long look, looked over the wall of Mansoul, they thought that they saw some return to the town; and thought again, who should they be too, who should they be? At last they discerned that they were the prisoners; but can you imagine how their hearts were surprised with wonder, especially when they perceived also in what equipage, and with what honour, they were sent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with feet in fetters, but came back with their steps enlarged under them; they went to the camp looking for death, but came back from thence with assurance of life; they went down to the camp with

A strange
alteration.

(a) From the guilt and dominion of sin, the fear of death, judgment, the wrath of God, and everlasting misery, without hope and without remedy.

heavy

heavy hearts, but came back again with pipe and tabor playing before them. As soon as they came to Eye-gate, the poor and tottering town of Mansoul adventured to give a shout; and they gave such a shout as made the captains in the Prince's army leap at the sound thereof. Alas for them, poor hearts! who could blame them? since their dead friends were come to life again; for it was to them as life from the dead, to see the ancients of the town of Mansoul shine in such splendor. They looked for nothing but the ax and the block; but behold, joy and gladness, comfort and consolation, and such melodious notes attending them, that was sufficient to make a sick man well, Isa. xxxiii. 24. So when they came up, they saluted each other: Welcome, welcome, and blessed be he that spared you! They added also, We see it is well with you; but how must it go with the town of Mansoul? And will it go well with the town of Mansoul? said they. Then answered them the recorder and my lord mayor: Oh! Tidings! glad tidings! good tidings of good, and of great joy to poor Mansoul! Then they gave another shout that made the earth ring again. After this, they inquired yet more particularly how things went in the camp, and what message they had from EMANUEL to the town. So they told them all passages that had happened to them at the camp, and every thing that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the prince EMANUEL (a): then they told them what they had received at his hands for the whole town of Mansoul, and the recorder delivered it in these words; "Pardon, pardon for Mansoul; and this shall Mansoul know to-morrow."

O the joy
pardon for
sin!

(a) The glories of this great, free, full, and everlasting salvation, astonishes the renewed soul, when it contemplates the amazing plan as recorded in the word: this excites gratitude, manifested in all holy love and obedience.

Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration this hint of things made in the countenance of the town of Mansoul ! No man of Mansoul could sleep that night for joy ; in every house there was joy and music, singing and making merry : telling and hearing of EMANUEL's happiness, was then all that Mansoul had to do : and this was the burden of all their song, " Oh more of this at the rising of the sun ! more of this to-morrow ! Who thought yesterday, one would say, that this day would have been such a day to us ! And who thought, that saw our prisoners go down in irons, that they should have returned in chains of gold ! Yea, they that judged themselves, as they went to be judged of their Judge, were by his mouth acquitted ; not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor. But is this the common custom of princes ? Do they use to shew such kind of favours to traitors ? No ! this is only peculiar to SHADDAI, and unto EMANUEL his Son (a).'

Now morning drew on apace ; wherefore the lord-mayor, the lord Will-be-will, and Mr. Recorder, came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them : and when they came, they came in that attire and in that glory which the Prince had put them into the day before, and the street was lightened with their glory : so the mayor, recorder, and my lord

Town-talk
of the King's
mercy.

(a) It is usual with men to bestow favours on the most worthy ; but God extends mercy to enemies, rebels and beggars ; whom he strips of their filthy rags of pride and self-righteousness, blots out their sins by the blood of his cross, and arrays with the best robe of Jesus, now their whole salvation and trust.

Will-be-will, drew down to Mouth-gate, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters: thither therefore they came in their robes, and their tabor went before them. Now the eagerness of the people to know the full matter was great.

Then the recorder stood up upon his feet, and, first beckoning with his hand for silence, he read out with a loud voice the pardon. But when he came to these words, "The Lord, the Lord God is merciful and gracious, pardoning iniquity, transgressions, and sins;" and to them, "all manner of sin and blasphemy shall be forgiven," &c. Exod. xxxiv. Mark iii. they could not forbear leaping for joy: for this you must know, that there was conjoined herewith every man's name in Mansoul, also the seals of the pardon made a brave shew (a).

The manner of reading the pardon.

When the recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town, leaped thereon for joy, and bowing themselves seven times with their faces towards EMANUEL's pavilion, shouted aloud for joy, and said, "Let EMANUEL live for ever!"

How they tread upon the flesh.

Then order was given to the young men in Mansoul, that they should ring the bells for joy; so the bells rung, the people sung, and the music played in every house in Mansoul.

Lively and warm thoughts.

When the Prince had sent home the three prisoners of Mansoul with joy and pipe and tabor, he commanded his captains, with all the field officers and soldiers throughout his army, to be ready on the morning that the recorder should read the pardon in Man-

The carriage of the camp.

(a) The names of believers are written in heaven, and in the Lamb's book of life; Heb. xii. 23. Rev. xxi. 27. They are sealed by the holy Spirit to the day of eternal redemption, Eph. i. 13. iv. 20. and evidence their faith by their works, and holy life and conversation, James ii. 18. iii. 13.

soul,

soul, to do his further pleasure. So the morning, as I have shewed, being come, just as the recorder had made an end of reading the pardon, EMANUEL commanded that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon mount Gracious, and half of them upon mount Justice. He commanded also, that all the captains should shew themselves in their complete harness, and that the soldiers should shout for joy. Nor was captain Crendence, though in the castle, silent on such a day, but he from the top of the hold shewed himself with the sound of trumpet to Mansoul, and to the Prince's camp.

Faith will
not be silent
when Man-
soul is saved.

Thus have I shewn you the manner and way that EMANUEL took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

The Prince
displays his
graces before
Mansoul.

Now when the Prince had completed these outward ceremonies of his joy, he again commanded that his captains and soldiers should shew unto Mansoul some feats of war. So they presently addressed themselves to this work. But Oh! with what agility, nimbleness, dexterity, and bravery, did these military men discover their skill in feats of war to the now gazing town of Mansoul! (a)

They are
ravished at
the sight of
them.

They marched, they countermarched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea ravished the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their wea-

(a) The Lord having now given them spiritual armour, they are enabled to fight manfully under the banner of the invincible Captain of their salvation against the world, the flesh, and the devil, with their affections and lusts, 1 John ii. 16.

pons of war, were marvellous taking to Mansoul and me.

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp, to praise him, and thank him for his abundant favour, and to beg that it would please his Grace to come unto Mansoul with his men, and there to take up their quarters for ever. And this they did in the most humble manner, bowing themselves seven times to the ground before him. Then said he, "All peace be to you:" So the town came nigh, and touched with the hand the top of his golden sceptre; and they said, Oh! that the prince EMANUEL, with his captains and men of war, would dwell in Mansoul for ever; and that his battering rams and slings might be lodged in her, for the use and service of the Prince, and for the help and strength of Mansoul! for, said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, EMANUEL, and thou shalt be king and captain in Mansoul for ever: yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.

They beg that the Prince and his men would dwell with them for ever.

Say, and hold to it, Mansoul.

They added moreover, and prayed his Majesty to consider thereof; for, said they, if now, after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldst withdraw, thou and thy captains from us, the town of Mansoul will die (a). Yea, said they, our blessed EMANUEL, if thou shouldst depart

(a) This fear of losing the Lord's presence, is good; and will be retained by humble prayer for continual grace, watching thereunto with all perseverance; and a holy walk: Eph. vi. 18.

from us now, after thou hast done so much good for us, and shewed so much mercy unto us; what will follow, but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? Wherefore we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people.

Their fears. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul; and they will betray us, when thou shalt leave us, into the hands of Diabolus again; and who knows what designs, plots, and contrivances, have passed betwixt them about these things already? Loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.

The Prince's question to Mansoul. Then said the Prince, If I come to your town, will you suffer me further to prosecute that which is in my heart against mine enemies and yours? Yea, will you help me in such undertakings?

Their answer. They answered, We know not what we shall do; we did not think once that we should have been such traitors to SHADDAI as we have proved to be. What then shall we say to our Lord? Let him put no trust in his saints (a): let the Prince dwell in our castle, and make of our town a garrison; let him set his noble captains and his warlike soldiers over us; yea, let him conquer us with his love, and overcome us,

(a) This is the genuine language of a sensible christian: conscious they are without strength, and ever prone to turn aside, they cry, "Hold up my goings in thy paths, that my footsteps slip not," Ps. xvii. 5.

and help us, as he was and did that morning our pardon was read unto us, we shall comply with this our Lord and with his ways, and fall in with his word against the mighty (a).

One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we now enjoy should have come out of those bitter trials wherewith we were tried at the first ! But, Lord, let light go before, and let love come after : yea, take us by the hand, and lead us by thy counsels ; and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, do as it pleaseth thee. Or, Lord, come to our Mansoul, and do what thou wilt, so thou keepest us from sinning (b), and makest us serviceable to thy Majesty.

Then said the Prince to the town of Mansoul again, Go, return to your houses in peace. I will willingly in this comply with your desires : I will remove my royal pavilion ; I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul ; I will possess myself of your castle of Mansoul, and will set my soldiers over you ; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country, or kingdom under heaven.

He consenteth to dwell in Mansoul, and promiseth to come in to-morrow.

Then did the men of Mansoul give a shout, and return into their houses in peace ; they also told to their kindred and friends the good that EMANUEL had promised to Mansoul. And to morrow, said they,

(a) True it is, " Without Christ, we can do nothing," John xv. 5. But, " My grace is sufficient for thee," 2 Cor. xii. 9. see also Phil. iv. 13.

(b) Right. To hate sin, and walk in humble obedience to our God, is an essential part of the christian character.

he will march into our town, and take up his dwelling, he and his men, in Mansoul.

Mansoul's
preparation
for his re-
ception.

Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince the Son of SHADDAI should come; they also made garlands, and other fine works, to betoken how joyful they were and should be to receive their EMANUEL into Mansoul; yea, they strewed the street quite from Eye-gate to the castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul could afford, that they might play before him to the place of his habitation.

He enters
the town of
Mansoul,
and how.

So at the time appointed he makes his approach to Mansoul, and the gates were set open for him; there also the ancients and elders of Mansoul met him, to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul also went dancing before him, till he came to the castle-gates. And this was the manner of his going up thither: he was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him (a). And now were the walls of the famous town of Mansoul filled with the trappings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince and his royal army. Also the casements, windows, balconies, and tops of the houses, were all now filled with persons of all sorts, to behold how their town was to be filled with good.

(a) When the glory of Christ's person and work is clearly manifested, the renewed soul, transported with joy at the sight, finds him to be the fairest among ten thousand fair, and altogether lovely.

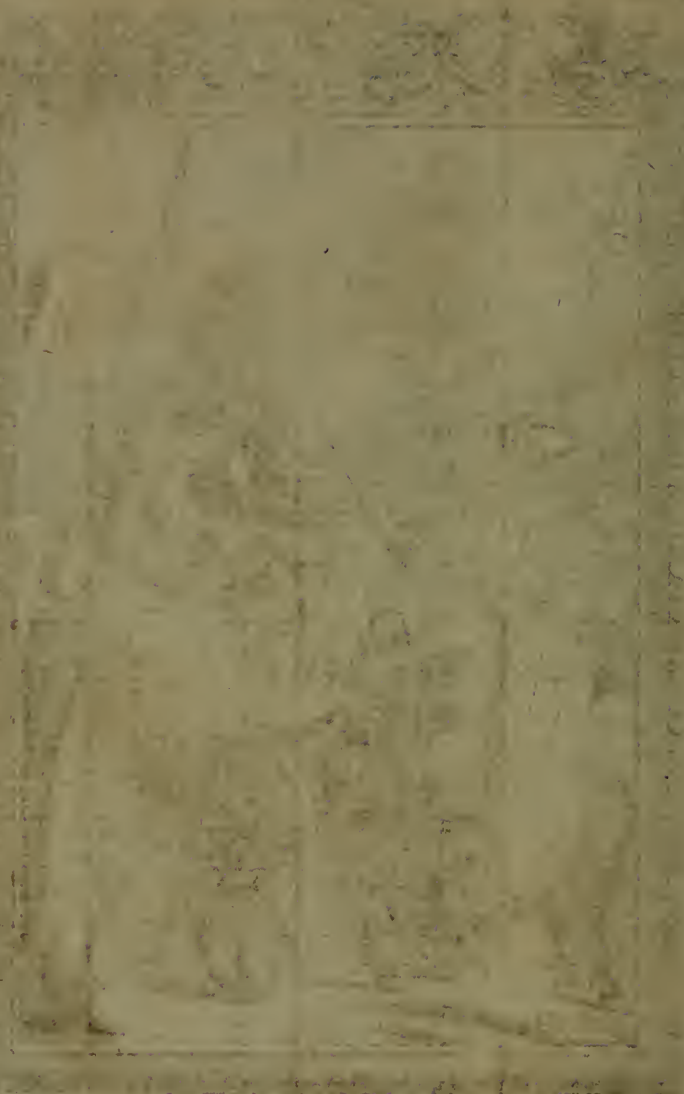
Now



Hamilton delin.

Noble sculp.

*Emanuel after gaining the Victory entering the Town of
Mansoul in his Chariot &c.*



By J. H. ...
...
...

Now when he was come so far into the town as to the Recorder's house, he commanded that one should go to captain Credence, to know whether the castle of Mansoul was prepared to entertain his royal presence (for the preparation of that was left to that captain), and word was brought that it was, Acts xv. 9. Then was captain Credence commanded also to come forth with his power to meet the Prince; which was done as he had commanded, and he conducted him into the castle, Eph. iii. 17. This done, the Prince that night lodged in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the townsfolk, was, how the captains and soldiers of the Prince's army should be quartered among them; and the care was, not how they should shift their hands of them, but how they should fill their houses with them: for every man in Mansoul now had that esteem of EMANUEL and his men, that nothing grieved them more, than because they were not enlarged enough, every one of them, to receive the whole army of the Prince; yea, they counted it their glory to be waiting upon them, and would in those days run at their bidding like lacqueys (a). At last they came to this result:

The towns-
men covet
who shall
have most
of the sol-
diers that
belong to
the Prince.

1. That captain Innocency should quarter at Mr. Reason's.

2. That captain Patience should quarter at Mr. Mind's. This Mr. Mind was formerly the lord Will-be-will's clerk in the time of the rebellion.

3. It was ordered that captain Charity should quarter in Mr. Affection's house.

How they
were quar-
tered in the
town of
Mansoul.

(a) O the wonderful change grace produces! When the Lord dwells in the heart by faith, love to Christ evidences itself in striving to live to his glory: the soul then delights in the Lord, his ways and people. May this be our lot!

4. That captain Good-hope should quarter at my lord mayor's. Now for the house of the recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that if need be, the alarm should be given to Mansoul: it was, I say, desired by him, that captain Boanerges and captain Conviction should take up their quarters with him, even they and all their men.

5. As for captain Judgment and captain Execution, my lord Will-be-will took them and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had done before under the tyrant Diabolus for the hurt and damage thereof, Rom. vi. 19. Eph. iii. 17.

6. And throughout the rest of the town were quartered the rest of EMANUEL's forces; but captain Credence, with his men, abode still in the castle. So the Prince, his captains and his soldiers, were lodged in the town of Mansoul (a).

Mansoul inflamed with their prince EMANUEL.

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the prince EMANUEL; his person, his actions, his words and behaviour, were so pleasing, to taking, so desirable to them. Wherefore they prayed him, that though the castle of Mansoul was his place of residence (and they desired that he might dwell there for ever), yet that he would often visit the streets, houses, and people of Mansoul; for, said they, dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, strength, and sinews of the town of Mansoul.

Besides this, they craved that they might have, without difficulty or interruption, continual access unto

(a) Thus when the enlivening gales of the Spirit blow on the soul, the spices thereof flow forth; sin becomes hateful, holiness delightful, and Jesus precious, who, by his grace, enables us both to suffer and to do his will.

him ; so for that very purpose he commanded that the gates should stand open, that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

They have access unto him.

When he spake, they all stopped their mouths, and gave audience ; and when he walked, it was their delight to imitate him in his goings.

They learn of him.

Now upon a time EMANUEL made a feast for the town of Mansoul ; and, upon the feasting-day, the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food ; food that grew not in the fields of Mansoul, nor in all the whole kingdom of Universe. It was food that came from his Father's court, and so there was dish after dish set before them, and they were commanded freely to eat. But still, when a fresh dish was set before them, they would whisperingly say to each other, " What is it ? " for they wist not what to call it, Exod. xvi. 15. They drank also of the water that was made wine ; and were very merry with him. There was music also all the while at the table, and man did eat angels food, and had honey given him out of the rock ; so Mansoul did eat the food that was peculiar to the court, yea, they had now thereof to the full (a), Pf. lxxviii. 24, 25.

Promise after promise.

Brave entertainment.

I must not forget to tell you, that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul ; but they were the masters of the songs that were sung at the court of SHADDAI.

Now after the feast was over, EMANUEL was for entertaining the town with some curious riddles of

Riddles.

(a) These sweet views of Christ, and the comforts of his Spirit, are not uncommon at the soul's espousals to him after conversion, when he brings her into his banqueting-house, and his banner over her is love, Song ii. 4.

secrets drawn up by his Father's secretary, by the wisdom and skill of SHADDAI; the like to these there are not in any kingdom.

The holy
scriptures.

These riddles were made upon king SHADDAI himself, and upon EMANUEL his Son, and upon his wars and doings with Mansoul.

EMANUEL also expounded unto them some of those riddles himself; but Oh how they were lightened! They saw what they never saw before; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before, whom these riddles did concern; and as they were opened, the people evidently saw it was so (a). Yea, they gathered that the things themselves were a kind of portraiture, and that of EMANUEL himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like one to the other, that Mansoul could not forbear but say, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the Way; with a great many other things more.

The end of
that banquet.

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with his entertainment? Oh they were transported with joy, they were drowned with wonder, while they saw and understood and considered what their EMANUEL entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him and of his actions. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep.

(a) The word testifies, to the enlightened mind, of the wonderful incarnation, sinless life, expiatory death, glorious resurrection, ascension, &c. of Jesus.

Now it was in the heart of the prince EMANUEL to new-model the town of Mansoul, and to put it into such a condition as might be most pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions abroad : such love had he for the famous town of Mansoul.

Mansoul
must be
new-model-
led.

Wherefore he first of all commanded that the great slings, that were brought from his Father's court when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers ; for there were towers in the town of Mansoul, towers new built by EMANUEL since he came thither. There was also an instrument invented by EMANUEL, that was to throw stones from the castle of Mansoul, out at Mouth-gate (a) ; an instrument that could not be resisted, nor that could miss of execution ; wherefore, for the wonderful exploits that it did when used, it went without a name ; and it was committed to the care of, and to be managed by, that brave captain, the captain Credence, in case of war. This done, EMANUEL called the lord Will-be-will to him, and gave him in commandment to take care of the gates, the wall, and towers in Mansoul ; also the Prince gave him the militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in Mansoul against the peace of our Lord the King, and the peace and tranquillity of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner of the famous town of Mansoul, he should forthwith apprehend them and slay them, or commit them to safe custody, that they may be proceeded against according to law.

The instru-
ments of
war mount-
ed.

A nameless
terrible in-
strument in
Mansoul.

Will-be-
will pro-
moted.

(a) The prayer of faith ; see Mat. xxi, 22. Mark xi, 22. also Heb. 11.

My lord-
mayor put
into place.

Then he called unto him the lord Understanding, who was the old lord mayor, he that was put out of place when Diabolus took the town, and put him into his former office again, and it became his place for his life-time. He bid him also build him a palace near Eye-gate, and that he should build it in fashion like a tower for a defence. He bid him also read in the revelations of mysteries (a) all the days of his life, that he might know how to perform his office aright.

Mr. Know-
ledge made
recorder.

He also made Mr. Knowledge the recorder, not of contempt to old Mr. Conscience, who had been recorder before; but for that it was in his princely mind to confer upon Mr. Conscience another employ; of which he told the old gentleman he should know more hereafter.

The image
of the Prince
and his Fa-
ther set up
again in
Mansoul.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up (b); and that they should utterly destroy it, beating it into powder, and casting it into the wind, without the town-wall; and that the image of SHADDAI his Father should be set up again, with his own, upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore, Rev. xxii. 4. He would also that his name should be fairly engraven upon the front of the town, and that it should be done on the best of gold, for the honour of the town of Mansoul.

After this was done, EMANUEL gave out a commandment that those three greatest Diabolonians should be apprehended, namely, the two late lord-mayors, to wit, Mr. Incredulity and Mr. Lustings, and Mr. Forget-good the recorder. Besides these, there

(a) The scripture. (b) Christ came to destroy the works of the devil, and make his elect, thro' faith, partakers of the divine nature. 2 Pet. i. 4.

were some of them that Diabolus made burgesſes and aldermen in Manſoul, that were committed to ward by the hand of the now valiant and now right noble, the brave lord Will-be-will.

Some Diabolonians committed to priſon under the hand of Mr. Trueman the keeper.

And theſe were their names : Alderman Atheiſm, alderman Hard-heart, and alderman False-peace. The burgesſes were, Mr. No-truth, Mr. Pitileſs, Mr. Haughty, with the like. Theſe were committed to cloſe cuſtody ; and the gaoler's name was Mr. Trueman : this Trueman was one of thoſe that EMANUEL brought with him from his Father's court, when at firſt he made a war upon Diabolus in the town of Manſoul.

After this, the Prince gave a charge that the three ſtrong holds, which at the command of Diabolus the Diabolonians built in Manſoul, ſhould be demolish'd and utterly pulled down ; of which holds, and their names, with their captains and governors, you read a little before. But this was long in doing (a), becauſe of the largeneſs of the places, and becauſe the ſtones, the timber, the iron, and all the rubbiſh, was to be carried without the town.

Diabolus's ſtrong holds pulled down.

When this was done, the Prince gave order that the lord-mayor and aldermen of Manſoul ſhould call a court of judicature for the trial and execution of the Diabolonians in the corporation, now under the care of Mr. Trueman the gaoler.

A court to be called to try the Diabolonians.

Now when the time was come, and the court ſet, commandment was ſent to Mr. Trueman the gaoler, to bring the priſoners down to the bar. Then were the priſoners brought down, pinion'd and chain'd together, as the cuſtom of the town of Manſoul was. So when they were preſented before the lord mayor,

The priſoners brought to the bar.

(a) Much oppoſition to God's will and work is in every believer's heart ; but bleſſed be the Lord the Spirit, he both can and will caſt down every thing that exalteth itſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt ; 1 Cor. x. 5.

The jury
impaneled,
and witnes-
ses sworn.

the recorder, and the rest of the honourable bench, first, the jury was impaneled, and then the witnesses sworn. The names of the jury were these: Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble. The names of the witnesses were, Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my lord Will-be-will, and his man, if need were.

Do-right
the clerk.

Atheism set
to the bar.

His indict-
ment.

So the prisoners were set to the bar. Then said Mr. Do-right (for he was the town-clerk), Set Atheism to the bar, gaoler. So he was set to the bar. Then said the clerk, Atheism, hold up thy hand. Thou art here indicted by the name of Atheism (an intruder upon the town of Mansoul), for that thou hast perniciously and doubtfully taught and maintained, that there is no God, and so no heed to be taken to religion (*a*). This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul. What say'st thou? art thou guilty of this indictment, or not?

Atheism. Not guilty.

Cryer. Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lyes into the court.

So they were called, and they appeared.

Clerk. Then said the clerk, You the witnesses for the King, look upon the prisoner at the bar; do you know him?

Know. Then said Mr. Know-all, Yes, my lord, we know him; his name is Atheist, he has been a very pestilent fellow for many years in the miserable town of Mansoul.

(a) The unconverted are practical atheists: living without hope, and without God in the world; they neither pray unto, nor praise him: they evidence their unbelief by wicked works. May the Lord awaken such!

Clerk.

Clerk. You are sure you know him?

Know. Know him! Yes, my Lord, I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian; I knew his grandfather and his father.

Clerk. Well said: he standeth here indicted by the name of Atheism, &c. and is charged that he hath maintained and taught that there is no God, and so no heed to be taken to any religion (a). What say you the King's witnesses to this? Is he guilty, or not?

Know. My lord, I and he were once in Villains-lane together, and he at that time talked briskly of divers opinions; and then and there I heard him say, that for his part he believed there was no God: but, said he, I can profess one, and be religious too, if the company I am in, and the circumstances of other things shall put me upon it.

Clerk. You are sure you have heard him say thus?

Know. Upon mine oath, I heard him say thus.

Then said the Clerk, Mr. Tell-true, what say you to the King's judges, touching the prisoner at the bar?

Tell. My lord, I formerly was a great companion of his (for the which I now repent me), and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, or spirit.

Clerk. Where did you hear him say so?

Tell. In Black-mouth-lane, and in Blasphemers-row, and in many other places besides.

Clerk. Have you much knowledge of him?

Tell. I know him to be a Diabolonian, the son of a Diabolonian, and an horrible man to deny a Deity; his father's name was Never-be-good, and he had

—(a) Infidelity (heart-atheism), immorality, profaneness, and hypocrisy, are always associates. But at the approaching judgment-day the secrets of all hearts will be disclosed, the ways of God justified, and his enemies confounded.

more children than this Atheism. I have no more to say.

Clerk. Mr. Hate-lyes, look upon the prisoner at the bar : do you know him ?

Hate. My lord, this Atheism is one of the vilest wretches that ever I came near, or had to do with in my life : I have heard him say that there is no God ; I have heard him say that there is no world to come, no sin, nor punishment hereafter ; and moreover, I have heard him say that it was as good to go to a whore-house, as to go to hear a sermon (a).

Clerk. Where did you hear him say these things ?

Hate. In Drunkard's-row, just at Rascals-lane end, at the house in which Mr. Impiety lived.

Lustings set
to the bar.

Clerk. Set him by, gaoler, and set Mr. Lustings to the bar.

His indict-
ment.

Mr. Lustings, thou art here indicted by the name of Lustings (an intruder upon the town of Mansoul), for that thou hast devilishly and traiterously taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires ; and that thou, for thy part, hast not, nor ever wilt, deny thyself of any sinful delight as long as thy name is Lustings. How sayest thou ? art thou guilty of this indictment, or not ?

His plea.

Lustings. Then said Mr. Lustings, My lord, I am a man of high birth, and have been used to pleasures and pastimes and greatness. I have not been wont to be snub'd for my doings, but have been left to follow my will as if it were law. And it seems strange to me that I should this day be called into question for what not only I, but almost all men, do either secretly or openly countenance, love, and approve of.

(a) Thus thinks the carnal mind, which is enmity against God : till that be removed, there can be no friendship with, union to, or delight in God.

Clerk.

Clerk. Sir, we concern not ourselves with your greatness (though the higher, the better you should have been), but we are concerned, and so are you, about an indictment preferred against you: How say you? are you guilty of it, or not?

Lust. Not guilty.

Clerk. Cryer, Call upon the witnesses to stand forth, and give their evidence.

Cryer. Gentlemen, you the witnesses for the King, come and give in your evidence for our Lord the King, against the prisoner at the bar.

Clerk. Come, Mr. Know-all, look upon the prisoner at the bar. Do you know him?

Know. Yes, my lord, I know him.

Clerk. What is his name?

Know. His name is Lustings: he is the son of one Beastly; his mother bare him in Flesh-street; she was one Evil-concupiscence's daughter. I knew all the generation of them.

Clerk. Well said. You have heard his indictment: What say you to it? Is he guilty of the things charged against him, or not?

Know. My lord, he has, as he saith, been a great man indeed; and greater in wickedness than by pedigree, more than a thousand-fold.

Clerk. But what do you know of his particular actions, and especially with reference to his indictment?

Know. I know him to be a swearer, a liar, a sabbath-breaker; I know him to be a fornicator, and an unclean person; I know him to be guilty of abundance of evils. He has been, to my knowledge, a very filthy man.

Clerk. But where did he use to commit his wickednesses? in some private corners, or more openly and shamelessly?

Know. All the town over, my lord.

Clerk.

Clerk. Come, Mr. Tell-true, what have you to say for our Lord the King, against the prisoner at the bar?

Tell. My lord, all that the first witness has said, I know to be true, and a great deal more besides.

Clerk. Mr. Lustings, do you hear what these gentlemen say?

Lust. I was ever of opinion, that the happiest life that a man could live on earth, was, to keep himself from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days: nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendation of them from others (*a*).

Court. Then said the court, There hath proceeded enough from his own mouth to lay him open to condemnation; wherefore set him by, gaoler, and set Mr. Incredulity to the bar.

Incredulity
set to the
bar.

His indictment.

Clerk. Mr. Incredulity, thou art here indicted by the name of Incredulity (an intruder upon the town of Mansoul), for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great SHADDAI, when they came, and demanded possession of Mansoul; yea, thou didst bid defiance to the name, forces, and cause of the King; and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against and resist the said force of the King (*b*). What sayest thou to this indictment? art thou guilty, or not?

His plea,

Then said Incredulity, I know not SHADDAI: I loved my old prince; I thought it my duty to be true

(*a*) Sin is a many-headed monster, and a spreading plague; the heart of an unconverted person is a cage of unclean birds, and like a troubled sea;—yea, a mystery of iniquity.

(*b*) The natural man's affections being alienated, his will is rebellious against the God of his mercies. May the Lord humble proud spirits, by giving faith, and an obedient, loving heart!

to my trust, and to do what I could to possess the minds of the men of Mansoul to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion for fear of trouble, though you at present are possessed of place and power.

Court. Then said the court, The man, as you see, is incorrigible; he is for maintaining his villainies by stoutness of words, and his rebellion with impudent confidence. And therefore set him by, gaoler; and set Mr. Forget-good to the bar.

Forget-good
set to the
bar.

His indict-
ment.

Clerk. Mr. Forget-good, thou art here indicted by the name of Forget-good (an intruder upon the town of Mansoul), for that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against SHADDAI the king, against his captains, and all his host, to the dishonour of SHADDAI, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment? art thou guilty, or not guilty?

Then said Forget-good, Gentlemen, and at this time my judges, As to the indictment by which I stand accused of several crimes before you, pray attribute my forgetfulness to my age, and not to my wilfulness; to the craziness of my brain, and not the carelessness of my mind; and then I hope I may by your charity be excused from great punishment, tho' I be guilty.

His plea.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loathe to keep virtuous things in thy mind (a). What was bad,

(a) God is not in all the worldling's thoughts; they bid him depart from them, and desire not the knowledge of his ways. Ps. x. 4. Job xxi. 14.

thou

thou couldst retain; but what was good, thou couldst not abide to think of: thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King, against the prisoner at the bar. Is he guilty of this indictment, or not?

Hate-lyes. My lord, I have heard this Forget-good say, that he could never abide to think of goodness, no not for a quarter of an hour.

Clerk. Where didst thou hear him say so?

Hate. In All-bafe-lane, at a house next door to the sign of the Conscience-seared-with-a-hot-iron.

Clerk. Mr. Know-all, what can you say for our Lord the King, against the prisoner at the bar?

Know. My lord, I know the man well; he is a Diabolonian, the son of a Diabolonian, his father's name was Love-naught; and for him, I have often heard him say, that he counted the very thoughts of goodness the most burdensome thing in the world.

Clerk. Where have you heard him say these words?

Know. In Flesh-lane, right opposite to the church.

Then said the clerk, Come, Mr. Tell-true, give in your evidence concerning the prisoner at the bar, about that for which he stands here, as you see, indicted before this honourable court.

Tell. My-lord, I have heard him often say, he had rather think of the vilest thing, than of what is contained in the holy scriptures (a).

Clerk. Where did you hear him say such grievous words?

Tell. Where! In a great many places; particularly in Nauscous-street, in the house of one Shameless; and

(a) The ungodly reject and despise the word; thus hating the light, they remain dark and dead; miserable here, and exposed to everlasting destruction.

in Filth-lane, at the sign of the Reprobate, next door to the Deicent into the pit.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses.

Gaoler, fet Mr. Hard-heart to the bar.

He is fet to the bar.

Hard-heart
fet to the
bar.

Clerk. Mr. Hard-heart, thou art here indicted by the name of Hard-heart (an intruder upon the town of Mansoul), for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness (a); and didst keep them from remorse and sorrow for their evils, all the time of their apostasy from, and rebellion against, the blessed king SHADDAI. What sayest thou to this indictment? art thou guilty, or not guilty?

His indictment.

Hard. My lord, I never knew what remorse or sorrow meant, in all my life: I am impenetrable, I care for no man; nor can I be pierced with men's grief, their groans will not enter into my heart; whomsoever I mischief, whomsoever I wrong, to me it is music, when to others mourning.

Court. You see the man is a right Diabolonian, and has convicted himself. Set him by, Gaoler, and fet Mr. False peace to the bar.

Mr. False-peace, thou art here indicted by the name of False peace (an intruder upon the town of Mansoul), for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostasy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security (b), to the dishonour of the King, the transgression of his law, and the great damage of the town of Mansoul. What sayest thou? art thou guilty of this indictment, or not?

False-peace
fet to the
bar.

His indictment.

(a) See the woful end of such, in Rom. ii. 5.

(b) See Jer. vi. 14.

He denies
his name.

Then said Mr. False-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace; but that my name is False-peace, I utterly deny. If your honours should please to send for any that intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any or all of them prove, that my name is not False-peace, but Peace. Wherefore I cannot plead to this indictment, forasmuch as my name is not inserted therein; and as is my *true* name, so also are my conditions. I was always a man that loved to live at quiet; and what I loved myself, that I thought others might love also. Wherefore when I saw that any of my neighbours laboured under a disquieted mind, I endeavoured to help them what I could; and I could give many instances of this good temper of mine: As,

1. When at the beginning our town of Mansoul declined the ways of SHADDAI, some of them afterwards began to have disquieting reflections on themselves for what they had done: but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world, and of Sodom, were in fashion; if any thing happened to molest those that were for the customs of the present times. I laboured to make them quiet again, and to cause them to act without molestation.

3. To come nearer home: When the wars broke out between SHADDAI and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used, by some way, device, invention or other, to labour to bring them to peace again (*a*). Where-

(*a*) There is no peace to the wicked, Isa. lvii. 21. Till convinced of sin, and Christ becomes the sinner's friend, no mercy, no hope, no heaven.

fore,

fore, since I have been always the man of so virtuous a temper, as some say a peace-maker is, and if a peace-maker be so deserving a man as some have been bold to attest he is ; then let me, Gentlemen, be accounted by you, who have a great name for justice and equity in Mansoul, for a man that deserveth not this inhuman way of treatment, but liberty, and also a licence to seek damage of those that have been my accusers.

Then said the clerk, Crier, make proclamation.

Crier. ‘ O yes ! Forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment ; the court requireth, that if there be any in this place, who can give information, to the court, of the original and right name of the prisoner, they would come forth and give in their evidence : for the prisoner stands upon his own innocence.’

Then came two into the court, and desired that they might have leave to speak what they knew concerning the prisoner at the bar ; the name of the one was Search-truth, and the name of the other Vouch-truth : so the court demanded of these men, if they knew the prisoner, and what they could say concerning him ? for he stands, said they, upon his own vindication.

Then said Mr. Search-truth, My lord—

Court. Hold ; give him his oath. Then they swore him : so he proceeded.

Search. My lord, I know, and have known this man from a child, and can attest that his name is False-peace (a). I knew his father ; his name was Mr. Flatterer ; and his mother, before she was married, was called by the name of Mrs. Sooth-up : and

(a) The characteristic of all the unregenerate ; for the soul can have no true peace while at war with heaven : there can be no peace but in having the God of peace reconciled to us in Christ Jesus, the Prince of peace.

these two, when they came together, lived not long without this son; and when he was born, they called his name False-peace. I was his playfellow, only I was somewhat older than he; and when his mother used to call him home from his play, she would say to him, False-peace, False-peace, come home quick, or I'll fetch you. Yea, I knew him when he suck'd; and tho' I was then but little, yet I can remember, that when his mother used to sit at the door with him, or played with him in her arms, she would call him twenty times together, 'My little False peace! my pretty False-peace!' and, 'O my sweet rogue, False peace!' and again, 'O my little bird, False-peace!' and, 'How do I love my child!' The gossips also know it is thus, tho' he has had the face to deny it in open court.

Then Mr. Vouch-truth was called upon to speak what he knew of him. So they swore him.

Then said Mr. Vouch-truth, My lord, all that the former witness hath said, is true: his name is False-peace, the son of Mr. Flatterer, and Mrs. Sooth-up his mother. And I have in former times seen him angry (a) with those that called him any thing else but False-peace, for he would say that all such mocked and nicknamed him; but this was at the time when Mr. False-peace was a great man, and when the Diabolonians were the brave men in Mansoul.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar. And now, Mr. False-peace, to you: You have denied your name to be False-peace; yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your

(a). The ungodly hate instruction, love sin, reject the light of the gospel, and, dying unchanged, the wrath of God will abide upon them for ever!

indictment, you are not by it charged for evil doing, because you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly and satanically bring, keep, and hold the town of Mansoul both under its apostasy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of SHADDAI, and to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for yourself, is, that you have denied your name, &c. but here you see, we have witnesses to prove that you are the man.

For the peace that you so much boast of making among your neighbours, know, That the peace that is not a companion of truth and holiness, but is without this foundation, is grounded upon a lye, and is both deceitful and damnable, as also the great SHADDAI hath said: thy plea therefore hath not delivered thee from what by thy indictment thou art charged with, but rather it doth fasten all upon thee.

But thou shalt have very fair play: let us call the witnesses that are to testify as to matters of fact, and see what they have to say for our Lord the King, against the prisoner at the bar.

Clerk. Mr. Know all, what say you for our Lord the King, against the prisoner at the bar?

Know. My lord, this man hath for a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness, in the midst of all her lewdness, filthiness, and turmoils; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, tho' it wanteth a good foundation.

(a) He that committeth sin (wilfully) and from a love to it, is of the devil, and knows not God: see 1 John iii. 8.

Clerk.

Clerk. Come, Mr. Hate-lyes, what have you to say?

Hate. My lord, I have heard him say, that peace, though in a way of unrighteousness, is better than trouble with truth.

Clerk. Where did you hear him say this?

Hate. I heard him say it in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver. Yea, he hath said this, to my knowledge, twenty times in that place.

No-truth
set to the
bar.

His indict-
ment.

We may spare further witness; this evidence is plain and full. Set him by, Gaoler, and set Mr. No-truth to the bar.—Mr. No-truth, thou art here indicted by the name of No-truth (an intruder upon the town of Mansoul), for that thou hast always, to the dishonour of SHADDAI, and to the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface and utterly to spoil all the remainders of the law and image of SHADDAI, that have been found in Mansoul, after her deep apostasy from her King, to Diabolus, that envious tyrant. What sayest thou? art thou guilty of this indictment, or not?

No-truth. Not guilty, my lord.

Then the witnesses were called; and Mr. Know-all first gave in his evidence against him.

Know. My lord, this man was at the pulling down of the image of SHADDAI; yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the commandment of Diabolus. Yea, this Mr. No-truth did more than this, he did also set up the horned image of the beast Diabolus, in the same place (a). This is also he that, at the bidding of Diabolus, rent and tore, and caused to be consumed, all that he could of the remainders of the law

(a) They who hate the truth, are yet in their sins; strangers to God, his ways and people, and to the salvation of the Lord Jesus Christ.

of the King, even whatever he could lay his hands on in Mansoul (a).

Clerk. Who saw him do this, besides yourself?

Hate. I did, my lord, and so did many others beside: for this was not done by stealth, or in a corner, but in the open view of all, yea, he chose himself to do it publicly, for he delighted in doing it.

Clerk. Mr. No-truth, how could you have the face to plead Not guilty, when you were so manifestly the doer of all this wickedness?

No-truth. Sir, I thought I must say something; and as my name is, so I speak: I have been advantaged thereby before now, and did not know but, by speaking No-truth, I might have reaped the same benefit now.

Clerk. Set him by, Gaoler, and set Mr. Pitiless to the bar.—Mr. Pitiless, thou art here indicted by the name of Pitiless (an intruder upon the town of Mansoul), for that thou didst most treacherously and wickedly shut up all bowels of compassion, and wouldst not suffer poor Mansoul to condole her own misery, when she had apostatized from her rightful King; but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment? Guilty, or Not guilty?

Pitiless set
to the bar.
His indictment.

Pitiless. Not guilty of Pitilessness: all I did, was, to Chear-up, according to my name; for my name is not Pitiless, but Chear-up; and I could not abide to see Mansoul inclined to melancholy.

Clerk. How! do you deny your name, and say it is not Pitiless, but Chear-up? Call for witnesses: what say you the witnesses to this plea?

(c) Till nature's darkness and enmity be removed by divine grace, sinful man (astounding!) lifts his puny arm of rebellion against Omnipotence!

Know. My lord, his name is Pitilefs; so he hath wrote himself in all papers of concern wherein he has had to do. But these Diabolonians love to counterfeit their names: Mr. Covetousness covers himself with the name of Good-Husbandry, or the like: Mr. Pride can, when need is, call himself Mr. Neat, Mr. Handsome, or the like, and so of all the rest of them.

Clerk. Mr. Tell. true, what say you?

Tell. His name is Pitilefs, my lord: I have known him from a child; and he hath done all that wickedness wherewith he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy, who have serious thoughts how that state should be shunned by them.

Haughty set
to the bar.

His indictment.

Clerk. Set Mr. Haughty to the bar, Gaoler.—
Mr. Haughty, thou art here indicted by the name of Haughty (an intruder upon the town of Mansoul), for that thou didst most traiterously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summonses that were given them by the captains of the King SHADDAI (a). Thou didst also teach the town of Mansoul to speak contemptuously and vilifyingly of their great king SHADDAI; and didst moreover encourage, both by words and example, Mansoul to take up arms both against the King, and his Son EMANUEL. How sayest thou? art thou guilty of this indictment, or not?

Haughty. Gentlemen, I have always been a man of courage and valour, and have not used, when under the greatest clouds, to sneak or hang down the head like a bulrush; nor did it at all at any time please me to see men veil their bonnets to those that have opposed

(a) Proud sensualists despise Christ and his righteousness; therefore God beholdeth them afar off; but giveth grace to the humble penitent.

them. Yea, though their adversaries seemed to have ten times the advantage of them. I did not use to consider who was my foe, nor what the cause was in which I was engaged ; it was enough for me, if I carried it bravely, fought like a man, and came off a victor.

Court. Mr. Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress ; but for that you have made use of this your pretended valour to draw the town of Mansoul into acts of rebellion both against the great King and EMANUEL his Son (a). This is the crime, and the thing wherewith thou art charged in and by the indictment. But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, then they put them over to the verdict of their jury, to whom they addressed themselves after this manner :

Court. Gentlemen of the jury, you have been here, and have seen these men ; you have heard their indictments, their pleas, and what the witnesses have testified against them : now what remains, is, that you forthwith withdraw yourselves to some place, where without confusion you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and bring it in accordingly.

Then the jury, to wit, Mr. Belief, Mr. True heart, Mr. Upright, Mr. Hate-bad, Mr. Love-good, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr. Zeal-for-God, withdrew themselves, in order to their work. Now when they were shut up by themselves,

(a) Most men are too proud to accept of salvation by Christ, and submit to his righteousness ; therefore the far greater part perish in their sins.

they fell to discourse among themselves, in order to the drawing up of their verdict.

And thus Mr Belief (for he was the foreman) began : Gentlemen, quoth he, for the men, the prisoners at the bar ; ‘ for my part, I believe that they all deserve death.’ ‘ Very right, said Mr. True-heart, I am wholly of your opinion.’ ‘ O what a mercy is it, said Mr. Hate-bad, that such villains as these are apprehended !’ ‘ Ay, ay, said Mr. Love-good, this is one of the joyfulest days that ever I saw in my life.’ Then said Mr. See-truth, ‘ I know that if we judge them to death, our verdict shall stand before SHADDAI himself.’ ‘ Nor do I at all question it, said Mr. Heavenly-mind ;’ he said moreover, ‘ when all such beasts as these are cast out of Mansoul, what a goodly town will it be then !’ Then said Mr. Moderate, ‘ It is not my manner to pass my judgment with rashness ; but for these, their crimes are so notorious, and the witness so palpable, that that man must be wilfully blind who says the prisoners ought not to die.’ ‘ Blessed be God, said Mr. Thankful, that the traitors are in safe custody.’ ‘ And I join with you in this, upon my bare knees,’ said Mr. Humble. ‘ I am glad also,’ said Mr. Good-work. Then said the warm man and true-hearted Mr. Zeal-for-God, ‘ Cut them off ; they have been the plague, and sought the destruction of Mansoul’ (a).

Thus therefore being all agreed in their verdict, they came instantly into the court.

Clerk. Gentlemen of the jury, answer all to your names. Mr. Belief, One : Mr. True-heart, Two : Mr. Upright, Three : Mr. Hate-bad, Four : Mr. Love-good, Five : Mr. See-truth, Six : Mr. Heavenly-

(a) Sound and sincere christians rejoice in being delivered from the dominion of sin, their cruel enemy ; and prefer king Jesus, as their only sovereign, that he may rule in their hearts by faith and love.

mind, Seven : Mr. Moderate, Eight : Mr. Thankful, Nine : Mr. Humble, Ten : Mr. Good-work, Eleven : and Mr. Zeal-for-God, Twelve : Good men and true, stand together in your verdict ; are you all agreed ?

Jury. Yes, my lord.

Clerk. Who shall speak for you ?

Jury. Our foreman.

Clerk. You the gentlemen of the jury, being impanelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men the prisoners at the bar : what say you ? are they guilty of that, and those crimes, for which they stand here indicted, or are they not guilty ?

Foreman. Guilty, my lord.

Clerk. Look to your prisoners, Gaoler.

This was done in the morning, and in the afternoon they received sentence of death according to the law.

The gaoler, therefore, having received such a charge, put them all in the inward prison, to preserve them there till the day of execution, which was to be the next morning.

But now to see how it happened, one of the prisoners, Incredulity by name, in the interim betwixt the sentence and time of execution, broke prison and made his escape, and gets him away quite out of the town of Mansoul, and lay lurking in such places and holes as he might, until he should again have opportunity to do the town of Mansoul a mischief (a) for their thus handling of him as they did.

Incredulity
breaks prison.

Now when Mr. Trueman the gaoler perceived that he had lost his prisoner, he was in a heavy taking, because *he* (that prisoner we speak of) was the very worst of all the gang : wherefore first he goes and acquaints

(a) Unbelief, that giant-sin, is a dreadful enemy : dishonours God and his word, and often infects the soul till almost on the verge of immortality.

my lord mayor, Mr. Recorder, and my lord Will-be-will with the matter, and to get of them an order to make search for him throughout the town of Mansoul. So an order he got, and search was made, but no such man could now be found in all the town of Mansoul.

Incredulity
goes to Dia-
bolus;

All that could be gathered, was, that he had lurked awhile about the outside of the town, and that here and there one or other had a glimpse of him as he made his escape out of Mansoul; one or two also affirmed, that they saw him without the town, going apace quite over the plain. Now when he was quite gone, it was affirmed by one Mr. Didsee, that he ranged all over dry places, till he met with Diabolus his friend; and where should they meet one another but upon Hell-gate-hill?

But Oh! what a lamentable story did the old gentleman tell to Diabolus, concerning what sad alteration EMANUEL had made in Mansoul! (a).

and tells
him what
EMANUEL
is now doing
in Mansoul.

As, first, how Mansoul had, after some delays, received a general pardon at the hands of EMANUEL; and that they had invited him into the town, and had given him the castle for his possession. He said moreover, that they had called his soldiers into the town, coveted who should quarter the most of them; they also entertained him with the timbrel, song, and dance. But that, said Incredulity, that is the sorest vexation to me, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers, and set up his own. Yea, and Will-be-will, that rebel, who, one would have thought, should never have turned from us, is now in as great favour with EMANUEL as ever he was with thee. But, besides all this, this Will-be-will has received a special commission from his Master, to search for, to apprehend, and to put to death, all and all

¶ (a) Ungodly and profane infidels, like Satan, enviously grieve at the conversion of sinners, which excites rejoicing and praise in the heavenly host.

manner of Diabolonians that he shall find in Mansoul : yea, and this Will-be will has taken and committed to prison already eight of my lord's most trusty friends in Mansoul (a) ; nay further, my lord (with grief I speak it), they have been all arraigned, condemned, and I doubt, before this, executed in Mansoul. I told my lord of eight ; and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I have made mine escape from them.

When Diabolus had heard this lamentable story, he yelled, and snuffed up the wind like a dragon, and made the sky look dark with his roaring : he also swore that he would try to be revenged of Mansoul for this. So they concluded to enter into great consultation, how they might get the town of Mansoul again.

Diabolus
yells at this
news.

Now before this time the day was come, in which the prisoners in Mansoul were to be executed, Rom. viii. 13. vi. 12, 13, 14. So they were brought to the Cross, and that by Mansoul, in most solemn manner : for the Prince said, that this should be done by the hand of the town of Mansoul ; that I may see, said he, the forwardness of my now redeemed Mansoul to keep my word, and to do my commandments ; and that I may bless Mansoul in doing this deed, Gal. v. 24. Proof of sincerity pleases me well, let Mansoul therefore first lay their hands upon these Diabolonians to destroy them.

So the town of Mansoul slew them, according to the word of their Prince : but when the prisoners were brought to the Cross to die, you can hardly believe what troublesome work Mansoul had of it to put the Diabolonians to death ; for the men knowing that they must die, and all of them having implacable enmity in their heart to Mansoul, what did they do but take

(a) When the will is inclined by grace to bow to the will of God, hatred of sin, and love to holiness ensues : these are evidential of saving faith.

courage at the Cross, and there resist the men of the town of Mansoul? Wherefore the men of Mansoul were forced to cry out for help to the captains and men of war. Now the great SHADDAI had a secretary in the town, and he was a great lover of the men of Mansoul, and he was at the place of execution also: so he hearing the men of Mansoul cry out against the strugglings and unruliness of the prisoners, rose up from his place, and came and put his hands upon the hands of the men of Mansoul (a). So they crucified the Diabolonians that had been a plague, a grief, and an offence to the town of Mansoul, Rom. viii. 13.

The Prince comes down to congratulate them.

Now when this good work was done, the Prince came down to see, to visit, to speak comfortably to the men of Mansoul, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as had also respect to his honour. He said moreover (to shew them that they by this should not be losers, nor the town of Mansoul weakened by the loss of them), that he would make them another captain, and that of one of themselves; and that this captain should be the ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

He promises to make them a new captain.

So he called one to him whose name was Waiting, and said to him, Go quickly up to the castle gate, and inquire there for one Mr. Experience, that waiteth upon that noble captain, the captain Credence, and bid him come hither to me. So the messenger that waited upon the good prince EMANUEL, went and said as he was commanded. Now the young gentleman was waiting to see the captain train and muster his men

Experience must be the new captain.

(a) The conquest of sin cannot be effected by any human or inherent power in us; but Christ, by his almighty Spirit, subdues it in the heart.

in the castle-yard. Then said Mr. Waiting to him, Sir, the Prince would that you should come down to his Highness forthwith. So he brought him down to EMANUEL, and he came and made obeisance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Mansoul; they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

The qualifications of their new captain.

Wherefore the hearts of the townsmen were transported with joy when they saw that the Prince himself was so taken with Mr. Experience, that he would needs make him a captain.

So with one consent they bowed the knee before EMANUEL, and with a shout said, Let EMANUEL live for ever! Then said the Prince to the young gentleman whose name was Mr. Experience, I have thought good to confer upon thee a place of trust and honour (a) in this my town of Mansoul (then the young man bowed his head and worshipped): it is, said EMANUEL, that thou shouldst be a captain, a captain over a thousand men in my beloved town of Mansoul. Then said the captain, Let the King live! So the Prince gave out orders forthwith to the King's secretary, that he should draw up for Mr. Experience a commission to make him a captain over a thousand men; and let it be brought to me, said he, that I may set to my seal. So it was done as commanded. The commission was drawn up, brought to EMANUEL, and he set his seal thereto. Then by the hand of Mr. Waiting, he sent it away to the captain.

His commission sent him.

(a) The happy effect of christian experience is, a conviction, by the word and Spirit of revelation, of our insufficiency, and Christ's all-sufficiency; an insight into gospel mysteries; God's veracity, faithfulness, immutability, &c.

His under-
officers.

Now so soon as the captain had received his commission, he sounded his trumpet for volunteers, and young men came to him apace; yea, the greatest and chief men in the town sent their sons to be 'listed under his command. Thus captain Experience came under command to EMANUEL, for the good of the town of Mansoul. He had for his lieutenant one Mr. Skilful, and for his cornet one Mr. Memory. His under-officers I need not name, 1 Sam. xvii. 36, 37. His colours were the White Colours, for the town of Mansoul; and the scutcheon was the dead lion and the dead bear. So the Prince returned to his royal palace again.

Now when he was returned thither, the elders of the town of Mansoul, to wit, my lord mayor, the recorder, and the lord Will be will, went to congratulate him, and in special way to thank him for his love, care, and the tender compassion which he shewed to his ever-obliged town of Mansoul. So after a while, and some sweet communion between them, the townsmen, having solemnly ended their ceremony, returned to their place again.

He renews
their char-
ter.

EMANUEL also appointed them a day wherein he would renew their charter (a), yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's yoke might be yet more easy, Heb. viii. 13. Mat. xi. and this he did without any desire of theirs, even of his own frankness and noble mind, So when he had sent for and seen their old one, he laid it by, and said, "Now that which decayeth and waxeth old, is ready to vanish away." He said moreover, The town of Mansoul shall have another, and a better. An epitome whereof take as follows:

(a) By affording more sweet and appropriating views of Jesus in all his divine mediatorial offices; the glory of his person and work, suitableness, and our interest in him as the inexhaustible source of all covenant-blessings.

"I EMANUEL,



Bunyan's HOLY-WAR, with Notes.

Plate VI.

Page



*Emanuel renews their Charter and delivers
it to the Elders of the Town of Mansoul.*

“ I EMANUEL, Prince of peace, and a great lover of the town of Mansoul, do, in the name of my Father, and of my own clemency, give, grant, and bequeath to my beloved town of Mansoul : (a)

“ First, Free and full forgiveness of all wrongs, injuries, and offences, done by them against my Father, me, their neighbours, or themselves, Heb. viii. John xvii. 8. 14.

“ Secondly, I do give them the holy law, and my testament, with all therein contained, for their everlasting comfort and consolation, 2 Pet. i. 4. 2 Cor. vi. 1. 1 John i. 16.

“ Thirdly, I do also give them a portion of the self-same grace and goodness that dwells in my Father’s heart and mine.

“ Fourthly, I do give, grant, and bestow upon them freely the world, and what is therein, for their good, 1 Cor. iii. 21, 22. And they shall have that power over it, as shall stand with the honour of my Father, my glory, and their comfort, yea, I grant them the benefits of life and death, and of things present and things to come. This privilege, no other city, town, or corporation shall have, but my Mansoul only.

“ Fifthly, I do give and grant them leave, and free access to me in my palace at all seasons, there to make known their wants to me ; and I give them moreover a promise, that I will hear and redress all their grievances, Heb. x. 19, 20. Matt. vii. 7.

“ Sixthly, I do give, grant to, and invest the town of Mansoul with, full power and authority to seek out, take, enslave, and destroy, all and all manner of Diabolonians, that at any time, from whence soever, shall be found straggling in or about the town of Mansoul.

(a) The glorious privileges of the saints. May we prize and improve them to the glory of God, and the comfort and advantage of our own souls!

“Seventhly, I do further grant to my beloved town of Mansoul, that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in and of the blessed town of Mansoul, nor to share in the excellent privileges thereof: but that all the grants, privileges, and immunities, that I bestow upon the famous town of Mansoul, shall be for those the old natives, and true inhabitants thereof; to them, I say, and to their right seed after them, Eph. iv. 22. Col. iii. 5—9. But all Diabolonians, of what sort, birth, country, or kingdom soever, shall be debarred a share therein.”

Their charter set upon the castle-gates.

So when the town of Mansoul had received their gracious charter (which in itself is infinitely more large), they carried it to Audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people, 2 Cor. iii. 5. Jer. xxxi. 33. Heb. viii. 10. This being done, it was had back to the castle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold, to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good EMANUEL.

But what joy, what comfort, what consolation, think you, did now possess the hearts of the men of Mansoul! The bells rung, the minstrels played, the people danced, the captains shouted, the colours waved in the wind, the silver trumpets sounded, and all the Diabolonians now were glad to hide their heads.

When this was over, the Prince sent for the elders of Mansoul, and communed with them about a ministry he intended to establish among them; such a ministry, that might open unto them, and instruct them

them in the things that concerned their present and future state (a); for, said he, you, of yourselves, unless you have teachers and guides, will not be able to know, and, if not to know, to be sure not to do, the will of my Father, Jer. x. 23. 1 Cor. ii. 14.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together (for it pleased them well, as whatever the Prince now did, pleased the people), and all with one consent implored his Majesty, that he would forthwith establish such a ministry among them, as might teach them both law and judgment, statute and commandment; that they might be documented in all good and wholesome things. So he told them he would grant their requests; and would establish two among them, one that was of his Father's court, and one that was a native of Mansoul.

The common good thoughts.

He that is from the court, said he, is a person of no less quality and dignity than my Father and I, 2 Pet. i. 21. 1 Cor. ii. 10. John i. 1. v. 7. And he is the Lord chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's laws; a person well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed he is one with us in nature, and also as to loving of, and being faithful to, and in the eternal concerns of, the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher; for 'tis he, and he only, that can teach you clearly in all high and supernatural things: he, and he only, it is, that knows the ways and methods of my Father's court; nor can any, like him, shew how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul (for, "as no man

(a) The Spirit of all wisdom, truth, and grace, influencing the conscience.

knows the things of a man, but the spirit of a man which is in him," John xiv. 26. xvi. 13. 1 John ii. 27. so the things of my Father knows no man, but this his high and mighty Secretary; nor can any (as he) tell Mansoul how and what they shall do, to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. This teacher, therefore, must have the preheminance (both in our affections and judgment) before your other teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to assist you to make and draw up petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not, 1 Thess. i. 5, 6.

This Person can put life and vigour into all he says; yea, and can also put it into your heart, Acts xxi. 10, 11. This Person can make seers of you, and can make you tell what shall be hereafter, Jude 20. Eph. vi. 18. Rom. viii. 16. Rev. ii. 7, 11, 17, 29. Eph. iv. 30. Isa. lxiii. 10. By this Person, you must frame all your petitions to my Father and Me; and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul, for that may disgust and grieve this noble Person.

Take heed, I say, that you do not grieve this minister; for if you do, he may fight against you; and should he once be moved by you to set himself against you in battle-array, that will distress you more than if twelve legions should be sent from my Father's court to make war upon you.

But (as I said) if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten
times

times better than is the whole world to any, 1 Cor., xiii. 14. Rom. v. 5. Yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

Then did the Prince call unto him the old gentleman, who afore had been the recorder of Mansoul, Mr. Conscience by name, and told him, that forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to the civil and natural duties; but thou must not attempt or presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of SHADDAI my Father, for those things knoweth no man, nor can any reveal them but my Father's Secretary only. Thou art a native of the town of Mansoul, but the Lord Secretary is a native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father.

Conscience
made a mi-
nister.

Wherefore, Oh Mr. Conscience, although I have made thee minister and a preacher to the town of Mansoul, yet as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of of Mansoul are (a). Thou must, therefore, in all high and supernatural things, go to him for information; for though there be a spirit in man, this Person's inspiration must give him understanding, Job xxviii. 8.

(a) Conscience must be in subordination to the all-wise Spirit of God.

Wherefore, O thou Mr. Recorder, be humble, and remember, that the Diabolonians, that kept not their first charge, but left their own standing, are now made prisoners in the pit. Be therefore content with thy station.

His power
in Mansoul.

I have made thee my Father's vicegerent on earth, in such things of which I have made mention before. And take thou power to teach them to Mansoul, yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy commandments. And, Mr. Recorder, because thou art old and feeble, therefore I give thee leave and license to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape (*a*), for my conduit doth always run wine, Heb. ix. 14. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth.

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister of Mansoul, and the man had thankfully accepted thereof, then did EMANUEL address himself to the townsmen themselves.

The Prince's
speech to
Mansoul.

' Behold (said the Prince to Mansoul) my love and care towards you; I have added to all that is past this mercy, to appoint you preachers, the most noble Secretary, to teach you in all sublime mysteries; and this gentleman (pointing to Mr. Conscience) is to teach you in all things human and domestic, for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul any thing that he hath heard from the lord high Secretary; only he

(*a*) We have continual need of the application of Christ's atoning blood, thro' the eternal Spirit, to pardon sin, and purify the conscience.

shall not attempt, or presume to pretend, to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, lieth only in the power, authority, and skill of the lord high Secretary himself. Talk of them he may, and so may the rest of the town of Mansoul, as they have opportunity, press them upon each other for the benefit of the whole. These things I would have you observe and do; for it is for your life, and the lengthening of your days (a).

A license to
Mansoul.

‘ And one thing more to my beloved town of Mansoul: You must not dwell in, nor stay upon, any thing of that which he hath in commission to teach you as to your trust and expectation of the next world: of the next world, I say; for I propose to give another to Mansoul, when this with them is worn out, but for that you must wholly and solely have recourse to, and make stay upon this doctrine, that is your teacher after the first order. Yea, Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preachers. Let Mr. Recorder also take heed that he receive not any doctrine, or point of doctrine, that is not communicated to him by his superior Teacher, nor yet within the precincts of his own formal knowledge.’

Now after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give the elders of the corporation a necessary caution, to wit, how they should carry it to the noble captains that he had sent or brought with him, from his Father’s court, to the famous town of Mansoul. ‘ These captains, said he, love the town of Mansoul, and they are men pick’d out of abundance, as men that best suit, and

He gives
them cau-
tion about
the captains.

(a) From obedience to God’s commands, true happiness flows.

that

that will most faithfully serve in the wars of SHADDAI against the Diabolonians, for the preservation of the town of Mansoul. I charge you, therefore, said he, O ye inhabitants of the now flourishing town of Mansoul, that you carry it not untowardly to my captains or their men; since they are pick'd and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you, that you carry it not untowardly to them; for tho' they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of Mansoul, yet a little discountenance cast upon them from the town of Mansoul will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, carry it unkindly to my valiant captains and courageous men of war, but love them, nourish them, succour them, and lay them to your bosoms, and they will not only fight for you, but cause to fly from you all those Diabolonians that seek, and will, if possible, prove your utter destruction.

' If, therefore, any of them should at any time be sick or weak, and so not able to perform that office of love which with all their hearts they are willing to do (and will do also when well and in health), Heb. xii. 12. Isa. xxxv. 3. slight them not, nor despise them, but rather strengthen and encourage them, tho' weak and ready to die; for they are your fence and your guard, your walls, gates, locks, and bars, Rev. iii. 2. 1 Thess. v. 14. (a). And altho' when they are weak they can do but little, but rather need to be helped by you, than that you should then expect great things from them; yet when well, you know what exploits and warlike achievements they can do, and will perform for you.

(a) Gospel ministers are to be esteemed, for their eminent usefulness.

' Besides,

“ Besides, if they be weak, the town of Mansoul cannot be strong ; if they be strong, then Mansoul cannot be weak : your safety therefore doth lie in their health, and in your countenancing them. Remember also, that if they be sick, they catch that disease of the town of Mansoul itself.

“ These things I have said unto you, because I love your welfare, and your honour : observe therefore, Oh my Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard and guides in chief, but to you as you are a people whose well-being, as single persons, depends on the observation of the orders and commandments of their Lord. Next, Oh my Mansoul, I warn you of that, of which, notwithstanding the reformation that is at present wrought among you, you have need to be warned about ; wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet some Diablonians remaining in the town of Mansoul (a) ; Diablonians that are sturdy and implacable, and that do already while I am yet with you, and that will yet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to desolation, and so to a state far worse than that of Egyptian bondage ; they are the avowed friends of Diabolus, therefore look about you, Matt. vii. 21. 22. They used, therefore, to lodge with their Prince in the castle, when Incredulity was lord mayor of this town ; but since my coming hither, they lie more in the outsidcs and walls, and have made themselves dens and caves and holes and strong-holds therein, Rom. vii. 18. Wherefore, Oh Mansoul, thy work as to

A caution about the Diablonians that yet remain in Mansoul.

(a) The Canaanites are still in the land ; the love and dominion of sin can only be subdued by divine grace, thro' faith and prayer.

this, will be so much the more difficult and hard ; that is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me, What shall we then do ? Why, be you diligent, and quit you like men ; observe their holds, find out their haunts, assault them, and make no peace with them : wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor ; and all shall be well betwixt you and me. And that you may the better know them from the natives of Mansoul, I will give you this brief schedule of the names of the chief of them ; and they are these that follow : The lord Fornication, the lord Adultery, the lord Murder, the lord Anger, the lord Lasciviousness, the lord Deceit, the lord Evil-eye, Mr. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy (*a*). These are some of the chief, O Mansoul, of those that will seek to overthrow thee for ever : these, I say, are the skulkers in Mansoul ; but look well into the law of thy King, and thou shalt find their physiognomy, and such other characteristic notes of them, whereby they may be known.

These, O my Mansoul (and I would gladly that you should certainly know it), if they be suffered to run, and range about the town as they wish, would quickly, like vipers, eat out your bowels, yea poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing Mansoul into a barren, desolate wilderness and ruinous heap. Wherefore, that you may take courage to your-

The names
of some of
the Diabo-
lions in
Mansoul.

(*a*) See these enemies (still lurking within) noticed in Gal. v. 19—21.

themselves

selves to apprehend these villains where-ever you find them, I give to you my lord-mayor, my lord Will-be-will, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and cause to be put to death by the cross, all manner of Diabolonians, where-ever you shall find them lurk within or without the walls of the town of Mansoul. I told you before, that I had placed a standing ministry among you ; not that you have but these with you, for my four first captains, who came against the master and lord of the Diabolonians that was in Mansoul, they can, and (if need be) if they be required, will not only privately inform, but publicly preach to the corporation, good and wholsom doctrine : yea, they will set up a weekly, and, if need be, a daily lecture in thee, Oh Mansoul ! and will instruct thee in such profitable lessons, that, if attended to, will do thee good at the end. And take good heed that you spare not the men whom you have a commission to take and crucify.

A commission to destroy the Diabolonians.

‘ Now as I have set before your eyes the vagrants and runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance are, very rife and hot for religion (a) : and they, if you watch not, will do you a mischief, such an one as you do not think of. These will shew themselves to you in another hue than those under the description before ; wherefore watch and be sober, and suffer not thyself to be betrayed.’

A caution.

When the Prince had thus far new-modelled the town of Mansoul, and had instructed them in such matters as were profitable for them to know ; then he appointed another day, on which he intended, when

(a) Such are self-righteousness, spiritual pride, vain-glory, and the like.

Another
pr. vilegr. in
Mansoul.

the townsfolk came together, to bestow a further badge of honour upon the town of Mansoul : a badge that should distinguish them from all people, kindreds, and tongues, that dwell in the kingdom of Universe. Now it was not long before the day appointed came, and the Prince and the people met in the King's place, where first EMANUEL made a short speech unto them, and then did for them as he had said, and unto them he had promised.

His speech
to Mansoul.

‘ My Mansoul, said he, that which I now am about to do, is, to make you known to the world to be mine, and to distinguish you also in your own eyes, from all false traitors that may creep in among you.’

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white glittering robes that I, said he, have provided and laid up in store for my Mansoul. So the white garments were fetched, and laid forth to the eyes of the people, Rev. xix. 8. Moreover, it was granted to them, that they should take them and put them on. So the people were put into white, into fine linen, white and clean (a).

Then said the Prince unto them, ‘ This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them, therefore, for my sake who gave them unto you ; and also if you would be known by the world to be mine.’

But now, can you think how Mansoul shone ? It was fair as the sun, clear as the moon, and terrible as an army with banners.

The Prince added further, and said, ‘ No prince, potentate, or mighty one of Universe, giveth this li-

(a) Honours, imputed and imparted.

very but myself: behold, therefore, as I said before, you shall be known by it to be mine.

‘And now, said he, I have given you my livery, let me give you also in commandment concerning them: and be sure that you take good heed to my words.

‘First, Wear them daily, day by day, lest you should at some times appear to others as if you were none of mine,’ Eccl. ix. 8.

‘Secondly, Keep them always white: for if they be soiled, it is dishonour to me,’ Rev. iii. 2.

‘Thirdly, Wherefore gird them up from the ground, and let them not be soiled with dust or dirt.

‘Fourthly, Take heed that you lose them not, lest you walk naked, and they see your shame (a).

‘Fifthly, But if you should sully them, if you should defile them (the which I am unwilling you should, and the prince Diabolus would be glad if you would), Rev. vii. 14—17. then speed to do that which is written in my law, that yet you may stand, and not fall before me, and before my throne, Luke xxi. 36. Also this is the way to cause that I may not leave you nor forsake you while here, but dwell in this town of Mansoul for ever.’

And now was Mansoul, and the inhabitants of it, as the signet upon EMANUEL’s right-hand: where was there now a town, a city, a corporation, that could compare with Mansoul! A town redeemed from the hand and from the power of Diabolus! A town that the king SHADDAI loved, and that he sent EMANUEL to regain from the prince of the infernal cave; yea, a town that EMANUEL loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his

The glorious state of Mansoul.

(a) Sin is disgraceful to professors, wounds conscience, is dishonourable to christianity, and grieves the holy Spirit.

arm. What shall I say ! Mansoul has now a most excellent prince, golden captains and men of war, weapons proved, and garments as white as snow. Nor are these benefits to be counted little, but great ; can Mansoul esteem them so, and improve them to that end and purpose for which they are bestowed upon them.

When the Prince had thus completed the modelling of the town, to shew that he had great delight in the works of his hands, and took pleasure in the good that he had wrought for the famous and flourishing Mansoul, he commanded and they set his standard upon the battlements of the castle. And then,

First, He gave them frequent visits, not a day now but the elders of Mansoul must come to him (or he to them) into his palace, 2 Cor. vi. 16. Now they must walk together, and talk of all the great things that he had done (*a*), and yet further promised to do for the famous town of Mansoul. Thus would he often do with the lord mayor, my lord Will-be-will, and the honest subordinate preacher Mr. Conscience, and Mr. Recorder. But Oh how graciously, how lovingly, how courteously and tenderly, did this blessed Prince carry it towards the town of Mansoul ! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction : yea, he would kiss them, and, if they were ill, he would lay hands on them, and make them well. The captains also he would daily, yea sometimes hourly, encourage with his presence and goodly words : for you must know, that a smile from him upon them would put more vigour, life, and stoutness into them, than any thing else under heaven.¹

The Prince would now also feast them, and be with them continually ; hardly a week would pass, but a

(*a*) Jesus, and his salvation, should be our constant theme. Ps. lxxvi. 16.

banquet must be had betwixt him and them, 1 Cor. v. 8. You may remember, that some pages before we made mention of one feast that they had together, but now to feast them was a thing more common; every day with Mansoul was a feast-day now. Nor did he, when they returned to their places, send them empty away; either they must have a ring (*a*), a gold chain (*b*), a bracelet (*c*), a white stone (*d*), or something; so dear was Mansoul to him now, so lovely was Mansoul in his eyes.

Secondly, When the elders and townsmen did not come to him, he would send in much plenty of provision upon them; meat that came from court, wine and bread that were prepared for his Father's table: yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it, confessed that the like could not be seen in any kingdom.

Thirdly, If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him; if they heard and opened to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too, with some new tokens, and signs of continued favour, Rev. iii. 20. Cant. v. 2.

And was it not now amazing to behold, that in that very place where sometimes Diabolus had his abode, and entertained the Diabolonians, to the almost utter destruction of Mansoul, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing-men and singing-women of his Father, stood round about

Mansoul's
glory.

(*a*) A token of marriage. (*b*) A token of honour. (*c*) A token of beauty.
(*d*) A token of pardon.

to wait upon them ! Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the Rock ! Now she said, How great is his goodness ! for since I found favour in his eyes, how honourable have I been !

The blessed Prince also ordained a new officer in the town, Col. iii. 15. and a goodly person he was, his name was Mr. God's peace (a) ; this man was set over my lord Will-be-will, my lord mayor, Mr. Recorder the subordinate preacher, Mr. Mind, and over all the natives of the town of Mansoul. Himself was not a native of it, but came with the prince EMANUEL from the court. He was a great acquaintance of captain Credence and captain Good-hope ; some say they were akin, and I am of that opinion too, Rom. xv. 13. This man, as I said, was made governor of the town in general, specially over the castle, and captain Credence was to help him there. And I made great observations of it, that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition. Now there were no jars, no chidings, no interferences, no unfaithful doings, in all the town of Mansoul ; every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in place, observed their order. And as for the women and children of the town, they followed their business joyfully, they would work and sing from morning till night ; so that quite through the town of Mansoul now nothing was to be found but harmony, quietness, joy, and health ; and this lasted all that summer. But there was a man in the town of Mansoul, and his name was Mr. Carnal-security : this man, after all the mercy bestowed upon

Holy con-
ceptions,
and good
thoughts.

(a) A sense of pardon produces peace, hope, love, filial fear, &c.

this corporation, brought the town of Mansoul into great and grievous slavery and bondage (a). A brief account of him, and of his doings, take as followeth :

When Diabolus at first took possession of the town of Mansoul, he brought thither with himself a great number of Diabolonians, men of his own conditions.

The story of
Mr. Carnal-
security.

Now among these there was one whose name was Mr. Self-conceit ; and a notable brisk man he was, as any that in those days possessed the town of Mansoul. Diabolus, then, perceiving this man to be active and bold, sent him upon many desperate designs : the which he managed better, and more to the pleasing of his lord, than most that came with him from the dens could do.

Mr. Self-
conceit.

Wherefore finding him so fit for his purpose, he preferred him, and made him next to the great lord Will-be-will, of whom we have spoken so much before.

Now the lord Will-be-will, being in those days very well pleased with him and with his achievements, gave him his daughter, the lady Fear-nothing, to wife.

Now of my lady Fear-nothing did this Mr. Self-conceit beget this gentleman Mr. Carnal-security.

Carnal-security's
original.

Wherefore there being then in Mansoul those strange kind of mixtures, it was hard for them, in some cases, to find out who were natives, who not ; for Mr. Carnal-security sprang from my lord Will-be-will by mother's side, tho' he had for his father a Diabolonian by nature.

Well, this Carnal-security took much after his father and mother : he was self-conceited, he feared nothing, he was also a very busy man ; nothing of news, nothing of doctrine, nothing of alteration or talk of alteration, could at any time be on foot in Mansoul, but Mr. Carnal-security would be at the head or tail of it. But to be sure he would decline those that he

His qualities.

(a) By resting in comforts, and not living on Christ by faith.

deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

Now when SHADDAI the mighty, and EMANUEL his Son, made war upon Mansoul to take it, this Mr. Carnal-security was then in the town, and was a great doer among the people, encouraging them in their rebellion, and putting them upon hardening themselves in their resisting the King's forces: but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince EMANUEL; and when he also saw what was become of Diabolus, and how he was unrooted, and made to quit the castle in the greatest contempt and scorn; and that the town of Mansoul was well lined with captains, engines of war, and men, and also provision; what doth he but wheel about also, and, as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his foes; and, having got some little smattering of EMANUEL's things by the end (being bold), he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people, if he cried up their might and their glory; wherefore he beginneth his tale with the power and strength of Mansoul, and affirmeth, that it was impregnable (a); now magnifying the captains, and their slings, and their rams, then crying up their fortifications and strong holds; and, lastly, the assurance that they had from their Prince, that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with this discourse, he makes it his business, and, walking from

How Mr. Carnal-security begins the misery of Mansoul.

(a) Beware, as a pardoned sinner, of pride and self-sufficiency.

street to street, house to house, and man to man, he brought also Mansoul to dance after his pipe, and to grow almost as carnally-secure as himself; so from talking they went to feasting, and from feasting to sporting, and so to some other matters (now EMANUEL was yet in the town of Mansoul, and he wisely observed their doings): my lord mayor, my lord Will-be-will, and Mr. Recorder, were also taken with the words of this tattling Diabolonian gentleman; forgetting that their Prince had given them warning before, to take heed that they were not beguiled with any Diabolonian sleight; he had further told them, that the security of the now flourishing town of Mansoul did not so much lie in her present fortifications and force (*a*), as in her so using of what she had, as might oblige her EMANUEL to abide within her castle. For the right doctrine of EMANUEL was, that the town of Mansoul should take heed that they forget not his Father's love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolonians, and with such an one too as Mr. Carnal-security was, and to be led up and down by the nose by him: they should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and taken care to have walked in the ways of their Prince's prescribing; for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now when EMANUEL perceived that thro' the policy of Mr. Carnal-security the hearts of the men of Mansoul were chilled and abated in their practical love to him;

(a) We must not trust in ourselves, but derive all help from Jesus.

EMANUEL
bemoans
Mansoul.

First, he bemoans them, and bewails their state with the Secretary, saying, "O that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have 'fed them with' the finest of the wheat, and with honey out of the rock would I have sustained them." This done, he said in his heart, I will return to the court, and go to my place, till Mansoul shall consider and acknowledge their offence (a). And he did so, and the cause and manner of his going away from them was thus, for that Mansoul declined him, as is manifest in these particulars:

1. They left off their former way of visiting him, they came not to his royal palace as afore.

2. They did not regard, nor yet take notice, that he came, or came not to visit them.

3. The love-feasts that had wont to be between their Prince and them, tho' he made them still, and called them to them, yet they neglected to come to them, or to be delighted with them.

4. They waited not for his counsel, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

Now, as was said, EMANUEL, perceiving, that, by the craft of Mr. Carnal-security, the town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it; he first, as I said, bemoaned their state; then he used means to make them understand that the way they went on in was dangerous: for he sent my lord high Secretary to them, to forbid them such ways; but twice when he came to them, he found them at dinner in Mr. Carnal-

[(a) A careless, self-confident walk, brings darkness and desertion of soul.
security's

Bunyan's **HOLY-WAR** , with Notes.

Plate VII.

Page



Prince Emanuel (attended by the Secretary) bemoaning the carnal security, & backsliding state, of the Town of Mansoul.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. There is no text or other markings on the page.

security's parlour; and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince EMANUEL, he was grieved also, and returned to his Father's court.

They grieve the Holy Ghost and Christ.

Now the methods of his withdrawing, as I was saying before, were thus:

Christ withdraws not all at once.

1. Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly.

2. His speech was not now, if he came into their company, so pleasant and familiar as formerly.

3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do.

4. Nor, when they came to visit him, as now-and-then they would, would he be so easily spoken with, as they found him in times past. They might now knock once, yea twice, but he would seem not at all to regard them; whereas formerly he would run and meet them half way, and take them too and lay them in his bosom.

The work-
ing of their
affections.

Thus EMANUEL carried it now; and by this his carriage he thought to make them bethink themselves, and return to him. But alas! they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours, Ezek. xi. 21. Hosea v. 15. Lev. xxvi. 21—24. Wherefore what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face. Mr. God's-peace also laid down his commission, and would for the present act no longer (a). Thus they walked contrary to him, and he again, by way of retaliation,

(a) Christ, the Spirit, and peace, withdraw from the carnally-secure.

walked

walked contrary to them, Jer. ii. 32. But alas! by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence was not bewailed by them.

A trick put
upon Mr.
Godly-fear:

Now there was a day wherein this old gentleman, Mr. Carnal-security, again made a feast for the town of Mansoul, and there was at that time in the town one Mr. Godly-fear; one now but little set by, tho' formerly one of great request. This man, old Carnal-security had a mind, if possible, to gull and abuse as he did the rest, and therefore he now bids him to the feast with his neighbours. So the day being come, they prepare, and he goes and appears with the rest of the guests; and being all set at the table, they ate and drank, and were merry, even all but this one man (for Mr. Godly-fear sat like a stranger, and neither ate nor was merry); which when Mr. Carnal-security perceived, he addressed himself in a speech thus to him:

He goes to
the feast,
and sits there
like a stran-
ger.

Talk be-
tween Mr.
Carnal-secu-
rity and Mr.
Godly-fear.

‘Mr. Godly-fear, Are you not well? you seem to be of ill body or mind, or both. I have a cordial of Mr. Forget-good’s making, which, Sir, if you will take, I hope it may make you bonny and blithe, and so make you more fit for us feasting companions.’

Unto whom the good old gentleman discreetly replied: ‘Sir, I thank you for all things courteous and civil; but for your cordial, I have no list thereto. But a word to the natives of Mansoul: You the elders and chief of Mansoul, To me it is strange to see you so jocund and merry, when the town of Mansoul is in such woful case.’

Then said Mr. Carnal-security, ‘You want sleep, good Sir, I doubt. If you please, lie down and take a nap, and we the mean while will be merry.’

(a) The fear of the Lord is pure;—a sovereign preservative from sin.

Then

Then said Mr. Godly-fear as follows : ‘ Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.’

Then said Mr. Carnal-security, ‘ Why ?’

Godly. ‘ Nay, pray interrupt me not. It is true, the town of Mansoul was strong, and (with a proviso) impregnable ; but you have weakened it, and it now lies obnoxious to its foes ; nor is it a time to be silent ; it is you, Mr. Carnal-security, that have stripped Mansoul, and driven her glory from her ; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

‘ And now to explain myself : From that time that my lords of Mansoul, and you, Sir, grew so great, from that time the Strength of Mansoul has been offended, and now he is risen and is gone. If any shall question the truth of my words, I will answer him by this and such-like questions : Where is the Prince EMANUEL ? When did a man or woman in Mansoul see him ? When did you hear from him, or taste any of his dainty bits ? You are now a feasting with this Diabolonian monster, but he is not your prince ; I say therefore, tho’ enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.’

Then said Mr. Carnal-security, ‘ Fie ! Fie ! Mr. Godly-fear, Fie ! Will you never shake off your timorousness ? Are you afraid of being sparrow-blasted ? Who hath hurt you ? Behold, I am on your side ; only you are for doubting, and I am for being confident. Besides, is this a time to be sad in ? A feast is made for mirth ; why then do you now, to your shame and our trouble, break out into such passionate, melancholy language, when you should eat and drink, and be merry ?’

Then

Then said Mr. Godly-fear again, 'I may well be sad, for EMANUEL is gone from Mansoul: I say again, he is gone, and you, Sir, are the man that has driven him away; yea, he is gone without so much as acquainting the nobles of Mansoul with his going; and if that is not a sign of his anger, I am not acquainted with the methods of godliness.

His speech
to the elders
of Mansoul.

'And now, my lords and gentlemen, my speech is still to you. You gradually declining from him; provoked him to depart from you; the which he did gradually, if perhaps you would have been made sensible thereby, and have been renewed by humbling yourselves; but when he saw that none would regard, or lay these fearful beginnings of his anger and judgment to heart, he went away from this place; and this I saw with mine own eyes. Wherefore now, while you boast, your strength is gone; you are like the man that had lost his locks which before waved about his shoulders (a). You may, with this lord of your feast, shake yourselves, and think to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.'

Conscience
startled.

Then the subordinate preacher, old Mr. Conscience by name, he that of old was recorder of Mansoul, being startled at what was said, began to second it thus:

Conf. 'Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true: I, for my part, have not seen my Prince a long season. I cannot remember the day, for my part; nor can I answer Mr. Godly-fear's question. I am afraid that all is naught with Mansoul.'

Godly. 'Nay, I know that you will not find him in Mansoul, for he is departed and gone; yea, and gone

(a) Namely, Samson. See Judges xvi, 9.

for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the subordinate preacher look as if he would fall down dead at the table; also all there present, except the man of the house, began to look pale and wan. But having a little recovered themselves, and jointly agreeing to believe Mr. Godlyfear and his sayings, they began to consult what was best to be done [now Mr. Carnal-security was gone into his withdrawing-room, for he liked not such dumpish doings] both to the man of the house, for drawing them into evil, and also to recover EMANUEL's love.

They are all aghast.

Then the saying of their Prince came very hot into their minds, concerning the false prophets that should arise to delude the town of Mansoul. So they took Mr. Carnal-security (concluding that he was the person), and burnt his house upon him with fire, for he also was a Diabolonian by nature.

They consult, and burn their feast-maker.

When this was past and over, they bespeed themselves to look for EMANUEL their prince, Cant. v. 6. and "they sought him, but they found him not;" then were they more confirmed in the truth of Mr. Godlyfear's sayings, and began also severely to reflect upon themselves for their vile and ungodly doings; for they concluded now, that their Prince had left them (a).

They apply themselves to the Holy Ghost; but he is grieved, &c.

Then they agreed and went to my lord Secretary whom before they refused to hear, and had grieved with their doings), to know of him, for he was a seer, and could tell where EMANUEL was, and how they might direct a petition to him. But the lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal palace,

(a) Sin grieves the holy Spirit, and causes the Lord to hide his face:—
in humble, close walking with God, is our safety, comfort, and peace; but departing from the Lord's ways brings darkness and distress to the soul.

nor come out to them, Isa. lxiii. 10. Eph. iv. 30.
1 Thess. v. 19.

Now was it a day gloomy and dark, a day of clouds and of thick darknefs with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal-security had done, and what desperate damage his swaggering words had brought poor Mansoul into : but what further it was likely to cost them, that they were ignorant of. Now Mr. Godlyfear began to be in great repute with the men of the town ; yea, they were ready to look upon him as a prophet.

A thunder-
ing sermon.

Well, when the sabbath-day was come, they went to hear their subordinate preacher ; but Oh how did it thunder and lighten this day ! His text was that in the prophet Jonah, “ They that observe lying vanities, forsake their own mercies,” ch. ii. 8. But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people, when sermon was done, were scarce able to go to their homes, or to betake themselves to their employs the week after ; they were so sermon-smitten, and also so sermon-sick, that they knew not what to do (a), Hof. vi. 13. He not only shewed Mansoul their sin, but trembled before them under the sense of his own, still crying out of himself, as he preached to them, “ Unhappy man that I am ! that I should do a wicked thing ! That I, a preacher ! whom the Prince did set up to teach Mansoul his law, should myself live senseless and sottishly here, and be one of the first found in transgression ! This transgression also fell within my precincts : I should have cried out

The subordinate preacher acknowledges his fault, and bewails his compliance with Mr. Carnal-security.

(a) Ordinances must not be slighted ; but are the most effectual means, under divine influence, for recovering the Lord's forfeited favour.

against

against the wickedness ; but I let Mansoul lie wallowing in it, until it had driven EMANUEL from its borders. With these things he also charged all the lords and gentry of Mansoul, to the almost distracting of them, Ps. lxxxviii.

About this time also there was a great sickness in the town of Mansoul, and most of the inhabitants were greatly afflicted : yea, the captains also and men of war were brought thereby to a languishing condition, and that for a long time together ; so that in case of an invasion, nothing could to purpose now have been done, either by the townsmen or field officers, Heb. xii. 12, 13. Rev. iii. 2. Isa. iii. 24. Oh how many pale faces, weak hands, feeble knees, and staggering men, were now seen to walk the streets of Mansoul ! Here were groans, there pants, and yonder lay those that were ready to faint (a).

A great sickness in Mansoul.

The garments too, which EMANUEL had given them, were but in a sorry case ; some were rent, some were torn, and all in a nasty condition ; some also hung so loosely upon them, that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the subordinate preacher called for a day of fasting, and to humble themselves for being so wicked against the great SHADDAI and his Son : and he desired that captain Boanerges would preach ; which he consented to do : and the day being come, his text was this, “ Cut it down ; why cumbereth it the ground ? ” and a very smart sermon he made upon the text. First, he shewed what was the occasion of the words, to wit, “ because the fig-tree was barren.” Then he shewed what was contained in the sentence, to wit, repentance,

Boanerges preaches in Mansoul.

(a) A carnal careless walk obscures the eye of faith, whose evidences become weaker, till revived by the word and Spirit of God.

or utter desolation. He next shewed by whose authority this sentence was pronounced, and that was by SHADDAI himself. And lastly, he shewed the reasons of the point: and then concluded his sermon. But he was very pertinent in the application, insomuch that he made poor Mansoul tremble: for this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea, it greatly helped to keep awake those that were roused by the preaching that went before (a); so that now throughout the whole town there was little or nothing to be heard or seen but sorrow and mourning and woe.

They con-
sult what
to do.

Now after sermon they got together, and consulted what was best to be done. But, said the subordinate preacher, I will do nothing of my own head, without advising with my neighbour Mr. Godlyfear. So they called and sent for Mr. Godlyfear, and he forthwith appeared. Then they desired that he would further shew his opinion about what they had best to do: whereupon the old gentleman said as followeth; "It is my opinion that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended prince EMANUEL, that he, in favour and grace, will turn again unto them, and not keep his anger for ever.

They send
the lord-
mayor to
court.

When the townsmen had heard this speech, they unanimously agreed to his advice; so they presently drew up their request: and the next question was, But who shall carry it? At last they all agreed to send it by my lord mayor; who accepted the service, and addressed himself to his journey; after which, he came to the court of SHADDAI, whither EMANUEL the prince of Mansoul was gone, Lam. iii. 8. 44. but

(a) Such is the sluggish nature even of the regenerate, that they have continual need that the gospel trumpet should alarm and awaken them.

the gate was shut, and a strict watch kept thereat; so that the petitioner was forced to stand without for a great while together. Then he desired that some would go in to the Prince, and tell him who stood at the gate, and also what his business was. Accordingly one went and told SHADDAI and EMANUEL his son, that the lord mayor of the town of Mansoul stood without at the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's son (a). He also told the lord mayor's errand, both to the King and his son EMANUEL. But the Prince would not come down, nor admit that the gate should be opened, but sent an answer to this effect, Jer. ii. 27, 28. "They have turned their back unto me, and not their face; but now, in the time of their trouble, they say unto me, Arise and save us. But can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their lord, and their protector? And now in their trouble they visit me, from whom in their prosperity they went astray."

This answer made my lord mayor look black in the face; it troubled, it perplexed, it rent him sore, Lam. iv. 7, 8. And now he began to see what it was to be familiar with Diabolonians, such as Mr. Carnal-security was. When he saw that at court (as yet) there was little help to be expected, either for himself or friends in Mansoul; he smote upon his breast, and returned weeping, and all the way bewailing the lamentable state of Mansoul.

The lord mayor returns, and how.

When he was come within sight of the town, the elders and chief of the people of Mansoul went out at the gate to meet him, and to salute him, and to know how he sped at court. But he told them his

(a) Humble, fervent prayer availeth much; it is effectual for obtaining aid from Jesus the good Physician, to heal the wounds that sin has made.

The state
of Mansoul!
now.

tale in so doleful a manner, that they all cried out and mourned and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out thro' the town of Mansoul; which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke, trouble, and anguish to the town of Mansoul, and also of great distress.

They again
consult Mr.
Godlyfear,
for his ad-
vice.

After some time, when they had somewhat recovered themselves, they came together to consult again what was yet to be done; and they asked advice, as they did before, of the reverend Mr. Godlyfear; who told them, that there was no way better than to do as they had done, nor would he that they should be discouraged at all with what they had met with at court; yea, tho' several of their petitions should be answered with nought but silence or rebuke; for, said he, it is the way of the wise SHADDAI, to make men wait, and to exercise patience; and it should be the way of them in want, to be willing to stay his leisure (a).

See now
what is the
work of a
backsliding
saint awa-
kened.

Groaning
within.

Then they took courage, and sent again and again and again and again; for there was not a day nor an hour, that went over Mansoul's head, wherein a man might not have met upon the road one or other riding post from Mansoul to the court of king SHADDAI, and all with letters petitionary in behalf of, and for the Prince's return to, Mansoul. The road, I say, was now full of messengers, going and returning, and meeting one another; some from the court, and some from Mansoul; and this was the work of the miserable town of Mansoul all that long, that sharp, that cold and tedious winter (b).

Amenito.

Now you may remember that I told you before, that after EMANUEL had taken Mansoul, yea, and after he

(a) See Ps. xxv. 3. xxvii. 14. xxxvii. 7. lxii. 5. Lam. iii. 26. Hos. xii. 6. (b) See Cant. ii. 11. Jer. iii. 12. 24. had

had new-modelled the town, there remained, in several lurking-places of the corporation, many of the old Diabolonians, that either came with the tyrant, when he invaded and took the town, or that had there (by reason of unlawful mixtures in their birth, breeding, and bringing up), their holes, dens, and lurking-places in, under, or about the walls of the town : some of their names are, the lord Fornication, the lord Adultery, the lord Murder, the lord Anger, the Lord Lasciviousness, the lord Deceit, the lord Evil-eye, the lord Blasphemy, and that horrible villain the old and dangerous lord Covetousness ; these, with many more, had yet their abode in the town of Mansoul, even after EMANUEL had driven Diabolus out of the castle (a).

Against these the good Prince granted a commission to the lord Will-be-will and others, yea, to the whole town of Mansoul, to seek, take, secure, and destroy, any or all that they could lay hands of ; for that they were Diabolonians by nature, enemies to the Prince, and those who sought to ruin the blessed town of Mansoul. But Mansoul did not pursue this warrant, but neglected to apprehend, secure, and destroy those Diabolonians ; wherefore what do these villains, but by degrees take courage to shew themselves to the inhabitants of the town ; yea, and as I was told, some of the men of Mansoul grew too familiar with several of them, to the sorrow of the corporation, as you will hear more of in time and place.

Well, when the Diabolonian lords perceived that Mansoul had, through sinning, offended EMANUEL their prince, and that he had withdrawn himself and was gone, what do they but plot the ruin of the town of Mansoul ? Accordingly they met together at the

Mansoul
heeded not
the Prince's
caution, nor
put his com-
mission in
execution.

The Diabo-
lonians'
plot.

(a) Converted persons have still the world, the flesh, and the devil to cope with ; but the Lord has promised to give grace and glory, Ps. lxxxiv. 11.

hold of one Mr. Mischief, who was a Diabolonian, and here consulted how they might deliver up Mansoul into the hands of Diabolus again. Now some advised one way, and some another, every man according to his own liking. At last my lord Lasciviousness proposed, that some of the Diabolonians in Mansoul should offer themselves for servants to some of the natives of the town; for, said he, if they do so, and Mansoul shall accept of them, they may for us, and for Diabolus our lord, make the taking of the town of Mansoul more easy than otherwise it would be. But then stood up the lord Murder, and said, This may not be done at this time, for Mansoul is now in a kind of rage, because, by our friend Mr. Carnal-security, she hath been once ensnared already, and made to offend against her Prince; and how shall she reconcile herself unto her Lord again, but by the heads of these men? Besides, we know that they have in commission to take and slay us where-ever they shall find us; let us therefore be wise as foxes: when we are dead, we can do them no hurt; but while we live, we may.

They send
to hell for
advice.

Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to Diabolus in their name, by which the state of the town of Mansoul should be shewed him, and how much it is under the frowns of their Prince; we may also, said some, let him know our intentions, and ask his advice in the case (a). So a letter was presently framed, the contents of which were these:

“ To our great lord, the prince Diabolus, dwelling
below in the Infernal Cave.

“ O great father, and mighty prince Diabolus, we
the true Diabolonians, yet remaining in the rebellious

(a) Thus poor sinners are in league with hell against their own souls; May the Lord, by his word and Spirit, break the horrid confederacy!

town of Mansoul, having received our beings from thee, and our nourishment at [thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached among the inhabitants of this town ; nor is thy long absence at all delightful to us, because greatly to our detriment.

“ The reason of this our writing to our lord, is, that we are not altogether without hope that this town may become thy habitation again ; for it is greatly declined from its prince EMANUEL, and he is departed from them ; yea, and though they send and send and send after him, to return to them, yet can they not prevail, nor get good words from him (a).

“ There has been also of late, and is yet remaining, a very great sickness and faintings among them ; and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place [we only, who are Diabolonians by nature, remain well, lively, and strong], so that thro’ their great transgression on one hand, and their dangerous sickness on the other, we judge they lie open to thy hand and power. If therefore it shall stand with thy horrible cunning, and with the cunning of the rest of the princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall to our utmost power be ready to deliver it into thy hand. Or if what we have said, shall not be thought best and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazard of our lives, and what else we have.

“ Given under our hands this day and date above written, after a close consultation at the house of Mr. Mischief, who is yet alive, and hath his place in our desireable town of Mansoul.”

(a) “ It is an evil and a bitter thing to depart from the living God.”

Mr. Profane
is carrier :
he brings
the letter to
Hellgate-
hill, and
presents it
to Cerberus
the porter.

When Mr. Profane (for he was the carrier) was come with this letter to Hellgate-hill, he knocked at the gate for entrance. Then did Cerberus the porter (for he was the keeper of that gate) open to Mr. Profane ; to whom he delivered his letter which he had brought from the Diabolonians in Mansoul. So he carried it in, and presented it to Diabolus his lord, and said, Tidings, my lord, from Mansoul ; and from our trusty friends in Mansoul.

Deadman's
bell, and
how it went.

Then came together Beelzebub, Lucifer, Apollyon, with the rest of the rabble there, to hear what news from Mansoul. So the letter was read, and Cerberus stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given, that, without lett or stop, Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin (a). Now the clapper of the bell went, " The town of Mansoul is coming to dwell with us ; make room for Mansoul." This bell, therefore, they rang, because they hoped that they should have Mansoul again.

Now when they had performed this their horrible ceremony, they got together again, to consult what answer to send to their friends in Mansoul ; and some advised one thing, and some another : but at length, because the business required haste, they left the whole business to Diabolus, judging him the most proper lord of the place. So he drew up a letter in answer to what Mr. Profane had brought, and sent it to the Diabolonians in Mansoul, by the same hand that brought theirs to him ; and these were the contents thereof :

(a) As there is joy in heaven over one sinner that repenteth ; so likewise is there joy in hell over every backsliding saint : but almighty grace must prevail. All have need to watch and pray.

“ To

“ To our offspring, the high and mighty Diabolians, that yet dwell in the town of Mansoul; Diabolus, the great prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs, that you, of your love and respect to our honour, have in your hearts to attempt to do again Mansoul :

“ Beloved Children and disciples; my lord Fornication, Adultery, and the rest; We have here; in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty Mr. Profane: and to shew how acceptable your tidings were, we rang out our bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the town of Mansoul. We also rejoiced to hear that they are in a degenerate condition, have offended their Prince, and that he is gone. Their sickness also pleaseth us, as does also your health, might, and strength (a). Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of our wit, cunning, craft, and hellish inventions, to bring to a wished conclusion this your brave beginning.

“ And take this for your comfort, our birth and offspring, that if we again surprise and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again) that we after that shall be cast out any more; for we will come with more strength, and so take faster hold than we did at first. Besides, it is the law of that Prince, which now they own, that if we get them a second time, they shall be ours for ever. Matt. xii. 43—45.

(a) Departures from God grieve his Spirit, obscure our evidences, proportionably strengthen corruptions, and wound our peace.

“Do you therefore, our trusty Diabolonians, yet more pry into, and endeavour to spy out, the weakness of the town of Mansoul. We would also that you yourselves do attempt to weaken them more and more. Send us word also by what means we had best to attempt the regaining thereof, to wit, whether by persuasion to a vain and loose life ; by tempting them to doubt and despair ; or by blowing up the town by the gunpowder of pride and self-conceit (a). Do you also, O ye brave Diabolonians, and true sons of the pit, be always in a readiness to make a most horrid assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, the utmost power of our gates, which is the wish of your great Diabolus, Mansoul’s enemy, and him that trembles when he thinks of judgment to come. All the blessings of the pit be upon you ! and so we close up our letter.

“Given at the Pit’s Mouth, by the joint consent of all the princes of darkness, to be sent (to the force and power that we have yet remaining in Mansoul) by the hand of Mr. Profane.

“By me, Diabolus.”

This letter was sent to the Diabolonians that yet remained in Mansoul, and that yet inhabited the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they also in Mansoul sent theirs to the pit. Now when this Mr. Profane returned to Mansoul, he came, as he was wont, to the house of Mr. Mischief, for that was the place where the contrivers were met. Now when they saw that their messenger was returned safe and found, they rejoiced at it. Then he presented them his letter ; which when they

Profane
comes home
again.

(a) Sin is as poison to the soul ; a dreadful engine of Satan ! May we abhor it, look to Jesus for victory, and be humbly devoted to him !

had read and considered, much augmented their gladness. They asked him after the welfare of their friends; as how their lord Diabolus, Lucifer, and Beelzebub did, with the rest of those in the den. To which this Profane made answer, Well, well, my lords, they are well, even as well as can be in their place. They also, said he, rang for joy at reading your letter, as you will perceive by this, when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again, how they might complete their design upon Mansoul; and the first thing they agreed upon, was, to keep all things from Mansoul as close as they could (*a*). Let it not be known, let not Mansoul be acquainted with what we design against it. The next thing was, how or by what means they should try to bring to pass the ruin and overthrow of Mansoul; and one said after this manner, and another said after that. Then stood up Mr. Deceit, and said, My right Diabolonian friends, our lords, and the high ones of the dungeon, propound unto us these three ways:

1. Whether we had best to seek its ruin, by making Mansoul loose and vain:
2. Or, by driving them to doubt and despair:
3. Or, by endeavouring to blow them up with the gunpowder of pride and self-conceit.

Now I think, if we shall tempt them to pride, that may do something; and if we tempt them to wantonness, that may help. But in my mind, if we could drive them into desperation, that would knock the nail on the head; for then we should have them, in the first place, question the truth of the love of the heart of

(*a*) Ignorance of God, our hearts, and Satan's devices, ruins millions, and distresses the believer: may the chosen few study the divine oracles with prayer, and patiently wait in faith for the fulfilment of every promise!

their Prince towards them, and that will disgust him much. This, if it works well, will quickly make them leave off their way of sending petitions to him; then farewell earnest solicitations for help and supply; for then this conclusion lies naturally before them, "As good do nothing, as to do to no purpose (a)." So they unanimously approved of Mr. Deceit's advice.

Then the next question was, But how shall we do to bring our project to pass? And it was answered by the same gentleman, that this might be the best way to do it: Even let, quoth he, so many of our friends, as are willing to venture themselves for the promoting of their prince's cause, disguise themselves with apparel, change their names, and go into the market like far-country men, and proffer themselves for servants to the famous town of Mansoul, and let them pretend to do for their masters as beneficially as may be: for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion spue them out of his mouth. And when this is done, our prince Diabolus shall prey upon them with ease; yea, of themselves, they shall fall into the mouth of the eater.

This project was no sooner propounded, but was as readily accepted, and forward were all Diabolonians now to engage in the enterprise: but it was not thought fit that all should do thus; wherefore they pitched on two or three, namely, the lord Covetousness, the lord Lasciviousness, and the lord Anger: the lord Covetousness called himself by the name of Prudent-thrifty; the lord Lasciviousness called himself by the name of Harmless-mirth; and the lord Anger called himself by the name of Godd-zeal.

(a) As believers live by prayer; so the neglect of it is extremely hurtful.

So upon a market-day they came into the market-place; three lusty fellows they were to look on, and they were cloathed in sheeps-russet, which was now in a manner as white as the robes of the men of Mansoul. Now the men could speak the language of Mansoul well: so when they came into the market-place, and offered themselves to the townsmen, they were presently entertained; for they asked but little wages, and promised to do their masters great service.

Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal. True, this fellow Harmless-mirth hung a little in hand, and could not so soon get a master as the others did, because the town of Mansoul was now in Lent; but after a while, because Lent was almost out, lord Will-be-will hired Harmless-mirth to be both his waiting-man and his lacquey; and thus they got them masters (a).

These villains, being now got into the houses of the men of Mansoul, quickly began to do great mischief therein; for, being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their masters much, especially this Prudent-thrifty, and him they called Harmless-mirth. True, he that went under the visor of Good-zeal was not so well liked by his master, who quickly found that he was but a counterfeit rascal; which when the fellow perceived, he with speed made his escape from the house, or I doubt not but his master had hanged him.

When these vagabonds had thus far carried on their design, and corrupted the town as much as they could, in the next place they considered with themselves, at what time their prince Diabolus without, and themselves within the town, should make an attempt to seize upon Mansoul; and they all agreed upon this, that a

(a) Light talk or behaviour are as destructive to peace, as vice itself: what is not of faith, and to the glory of God, is sinful, and pernicious to the soul.

market-day would be best for that work ; because then the townsfolk will be busy in their ways : and always take this for a rule, “ when people are most busy in the world, they least fear a surprise.” We also then, said they, shall be able with less suspicion to gather ourselves together for the work of our friends and lords ; yea, on such a day should we attempt our work, and miss it, we may, when they give us the rout, the better hide ourselves in the croud, and escape.

Having thus far agreed upon these things, they wrote another letter to Diabolus, and sent it by the hand of Mr. Profane ; the contents of which were these :

“ The lords of Looseness send to the great and high Diabolus, from our dens, caves, holds, and strong holds, in and about the wall of the town of Mansoul, Greeting.

“ Our great lord, and the nourisher of our lives, Diabolus ; how glad we were, when we heard of your fatherhood’s readiness to comply with us, and to forward our design, in attempting to ruin Mansoul ; none can tell but those, who, as we do, set themselves against all appearance of good, when and wheresoever we find it. Rom. vii. 21. Gal. v. 17.

“ Touching the encouragement that your Greatness is pleased to give us, to continue to devise, contrive, and study the utter desolation of Mansoul, that we are not solicitous about ; for we know right well, that it cannot but be pleasing and profitable to us, to see our enemies, and them that seek our lives, die at our feet, or fly before us. We therefore are still contriving, to the best of our cunning, to make this work most facile and easy to your lordship, and to us.

“ First, we considered of that most hellishly cunning, compacted, threefold project (a) that by you was pro-

(a) Covetousness, lasciviousness, anger ; which are earthly, sensual, devilish.

pounded to us in our last; and have concluded, that tho' to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be loose and vain, will help on, yet to contrive to bring them into the gulf of desperation, we think will do best of all. Now we who are at your beck, have thought of two ways to do this: first, we, for our parts, will make them as vile as we can, and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul (a). Thus shall we overcome these enemies, else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this our so much wished design, sent already three of our trusty Diabolonians among them; they are disguised in garb, have changed their names, and are now accepted of them, to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed into Prudent-thrifty, and him Mr. Mind has hired, and is almost become as bad as our friend. Lasciviousness has changed his name to Harmless-mirth, and he is got to be the lord Will-be-will's lacquey; but he has made his master very wanton. Anger changed his name into Good-zeal, and was entertained by Mr. Godly-fear, but the peevish old gentleman took pepper in the nose, and turned our companion out of his house: nay, he has informed us since, that he ran away from him, or else his old master had hanged him for his labour. Now these have much helped forward our work and design upon Mansoul; for notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are likely to ripen the work apace.

(a) Doubting and distrust are the offspring of unbelief, and dishonourable to the God of truth, who ever waiteth to be gracious.

Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are upon the heat of their business; for then to be sure they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we your trusty (and we are sure your beloved) ones, shall, when you make your furious assault without, be ready to second the business within. So shall we in all likelihood be able to put Mansoul to utter confusion, and swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons, and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

To the monsters of the infernal cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane.

Now all the while that the raging runnagades, and hellish Diabolonians were thus contriving the ruin of the town of Mansoul, they, to wit, the poor town itself, was in a sad and woful case, partly because they had so grievously offended SHADDAI and his Son, and partly because that the enemies thereby got strength within them afresh, and also because, though they had by many petitions made suit to the Prince EMANUEL, and to his Father SHADDAI by him, for their pardon and favour, yet hitherto obtained they not one smile; but contrariwise, through the craft and subtlety of the domestic Diabolonians, their cloud was made to grow blacker and blacker, and their EMANUEL to stand at further distance (a). The sickness also still greatly raged in Mansoul, but among the captains, and the inhabitants of the town, their enemies,

The sad state
of Mansoul.

(a) Thus sin brings distress of soul, grieves the holy Jesus, strengthens corruptions, and, persisted in, renders prayer ineffectual. If you love your own soul, have none of the accursed thing within your tabernacles.

and their enemies only, were now lively and strong; and like to become the head, whilst Mansoul was made the tail.

By this time the letter last mentioned, that was written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus, in the Black-den, by the hand of Mr. Profane. He carried the letter by Hellgate-hill as afore, and conveyed it by Cerberus to his lord.

But when Cerberus and Mr. Profane met, they were presently great as beggars, and thus they fell into discourse about Mansoul, and about the project against her.

Ah! old friend, quoth Cerberus, art thou come to Hellgate-hill again! By St. Mary, I am glad to see thee.

Talk between him and Cerberus.

Prof. Yes, my lord, I am come again about the concerns of the town of Mansoul.

Cerb. Prithce tell me, what condition is that town of Mansoul in at present?

Prof. In a brave condition, my lord, for us, and for my lords, the lords of this place, I trow; for they are greatly decayed as to godlinefs (a), and that's as well as our heart can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack, but to be masters of the place? Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

Then said Cerberus, No time like this to assault them. I wish that the enterprize be followed close, and that the success desired may be soon effected: Yes, I wish it for the poor Diabolonians sakes, that live in the con-

(a) In the same proportion as sin is encouraged, the ordinances, ways, and will of God will be neglected.

tinual fear of their lives in that traiterous town of Mansoul.

Prof. The contrivance is almost finished, the lords in Mansoul that are Diabolonians are at it day and night; and the other are like silly doves, they want heart to be concerned with their state, and to consider that ruin is at hand (*a*). Besides, you may, yea, must think, when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

Cerb. Thou hast said as it is, I am glad things are at this pass. Go in, my brave Profane, to my lords, they will give thee for thy welcome as good a Coranto as this kingdom will afford. I have sent thy letter in already.

Profane's
entertain-
ment.

Then Mr. Profane went into the den, and his lord Diabolus met him, and saluted him with, Welcome, my trusty servant, I have been made glad with thy letter. The rest of the lords of the pit gave him also their salutations. Then Profane, after obeisance made to them all, said, Let Mansoul be given to my lord Diabolus, and let him be her king for ever. And with that the yawning gorge of hell gave so loud and hideous a groan (for that is the music of that place) that it made the mountains about it totter, as if they would fall in pieces.

Now, after they had read and considered the letter, they consulted what answer to return, and the first that spake to it was Lucifer.

They con-
sult what
answer to
give to the
letter.

Lucif. Then said he, The first project of the Diabolonians in Mansoul is like to be lucky, and to take; to wit, that they will, by all the means they can, make Mansoul yet more vile (*b*); no way to destroy a soul like this; our

(*a*) Consideration and self-examination are highly profitable means for growth in grace, knowledge of God, and our true state.

(*b*) Sin, continued in, is of an hardening nature; God will bring back his people, who forsake his ways, with scourges; they may fall foully, but not finally.

old friend Balaam went this way, and prospered many years ago, Numb. xxxi. 16. Rev. ii. 14. Let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages ; for nothing can make this to fail but grace, in which I would hope that this town has no share. But whether to fall upon them on a market-day, because of their cumber in business, that I would should be under debate. And there is more reason why this head should be debated, than why some other should ; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say, that a market-day is best, for then will Mansoul be most busy, and have fewest thoughts of a surprize. But what if they shall double their guards on those days (and methinks nature and reason should teach them to do it) ? and what if they should keep such a watch on those days, as the necessity of their present case requires ? Yea, what if their men should be always in arms on those days ? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Beel. Then said the great Beelzebub, There is something in what my lord hath said, but his conjecture may or may not fall out. Nor hath my lord laid it down as that which must not be receded from : for I know that he said it only to provoke a warm debate thereabout. Therefore we must understand, if we can, whether the town of Mansoul has such sense and knowledge of her decayed state, and of the designs that we have on foot against her, as to set watch and ward at her gates, and to double them on market-days (a). But if, after enquiry made, it shall be found that they are asleep,

(a) Watchfulness unto prayer, especially amidst the evils and distractions of life, is an inexpressible mercy. May the Lord bestow it upon us !

then

then any day will do, but a market-day is best ; and this is my judgment.

Diab. Then quoth Diabolus, How should we know this ? And it was answered, Inquire about it at the mouth of Mr. Profane. So Profane was called in, and asked the question, and he made his answer as follows :

Profane's
description
of the pre-
sent state of
Mansoul.

Prof. My lords, so far as I can gather, this is at present the condition of the town of Mansoul : they are decayed in their faith and love ; EMANUEL, their prince, has given them the back ; they send often by petition to fetch him again, but he makes no haste to answer their request ; nor is there much reformation among them.

Diab. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart, things are little worth (a). But go on, my masters, I will divert you, my lords, no longer.

Beel. If the case be so with Mansoul, as Mr. Profane has described it to be, it will be no great matter what day we assault it ; not their prayers, nor their power, will do them much service.

Dreadful
advice against
Mansoul.

When Beelzebub had ended his oration, then Apollyon began. My opinion, said he, concerning this matter, is, that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin (for there is nothing like sin to devour Mansoul). If this be done, and takes effect, Mansoul itself will leave off to watch, petition, or any thing else, that should tend to her security and safety ; for she will forget her EMANUEL, she will not desire his company ; and can she be gotten thus to live, her Prince will not come to her in haste.

(a) If the heart be not right with God, all our services will be unacceptable to him, and we shall derive no blessings to us.

Our trusty friend, Mr. Carnal Security, with one of his tricks, drove him out of the town, and why may not my lord Covetousness, and my lord Lasciviousness, by what they may do, keep him out of the town (a)? And this I will tell you (not because you know it not) that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of EMANUEL from them, and towards making the town our own, than an army of a legion that should be sent out from us to withstand him.

Let therefore this first project that our friends in Mansoul have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or other, more and other of their men to play with the people of Mansoul; and then perhaps we shall not need to be at the charge of making a war upon them; or if that must of necessity be done, yet the more sinful they are, the less able they will be to resist us, and then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that EMANUEL should come to them again, why may not the same means (or the like) drive him from them once more? Yea, why may he not, by their lapse into that sin again, be driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then away will go with him his rams, his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you? But this must be done by time, a few days will not effect so great a work as this.

(a) A careless conduct will be destructive to peace or conscience: but close walking is comfortable walking, and ensures God's presence.

When Apollyon had made an end of speaking, Diabolus began to blow out his own malice, and plead his own cause; and he said, My lords and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge and empty paunch so lusteth after a repossession of my famous town of Mansoul, that whatever comes on't, I can wait no longer to see the events of lingering projects (a). I must, and that without further delay, seek by all means I can to fill my unsatiable gulf with the soul and body of the town of Mansoul. Therefore lend me your heads, your hearts, and your helps; now I am going to recover my town of Mansoul.

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him what strength they could: Though, had Apollyon's advice been taken, they had far more fearfully distressed the town of Mansoul. But I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves, as he. Wherefore they fell to devising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom Diabolus should go against the town of Mansoul, to take it; and, after some debate, it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition, than an army of terrible Doubters. They therefore concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service, was between twenty and thirty

(a) The malice of Satan never abates. Be it our concern to resist him, steadfast in the faith; looking to Jesus for armour, strength, and victory.

thousand (a). So then the result of that great council of those-high and mighty lords was, That Diabolus should even now out of hand beat up his drum for men in the land of Doubting, which land lieth upon the confines of the place called Hellgate-hill, for men that might be employed by him against the miserable town of Mansoul. It was also concluded, that these lords themselves should help him in the war, and that they would, to that end, head and manage his men. So they drew up a letter, and sent it back to the Diabolonians that lurked in Mansoul, and that waited for the coming back of Mr. Profane, to signify to them into what method they had put their design. The contents whereof follow.

An army of Doubters raised to go against the town of Mansoul.

The princes of the pit go with them.

From the dark and horrible dungeon of hell, Diabolus, with all the society of the princes of darkness, sends to our trusty ones, in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer to their venomous and most poisonous design against the town of Mansoul.

OUR native ones, in whom from day to day we boast, and in whose actions all the year long we greatly delight ourselves: We received your welcome, because highly esteemed letter, at the hand of our trusty and greatly beloved, the old gentleman, Mr. Profane; and do give you to understand, that when we had broken it up, and had read the contents thereof (to your amazing memory be it spoken), our yawning hollow bellied place where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about Hellgate-hill had like to have been shaken to pieces at the sound thereof.

We could also do no less than admire your faithfulness to us, with the greatness of that subtilty that now

(a) Doubters are dangerous and potent enemies; they are dishonourable to God's free, sovereign, unasked, unmerited, and everlasting love and mercy in Christ Jesus.

hath shewed itself to be in your heads to serve us against the town of Mansoul. For you have invented for us so excellent a method for our proceeding against that rebellious people, that a more effectual cannot be thought of by all the wits of hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else but highly approved and admired them.

Nay, we shall, to encourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our princes and principalities of this place, your project was discoursed and tossed from one side of our cave to the other by their mightinesses; but a better, and, as was by themselves judged, a more fit and proper way, by all their wits could not be invented, to surprize, take, and make our own, the rebellious town of Mansoul.

Wherefore, in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground, and yours only was stuck to by Diabolus the prince; yea, his gaping gorge and yawning paunch was on fire to put your invention into execution.

We therefore give you to understand, that our stout, furious, and unmerciful Diabolus, is raising for your relief, and the ruin of the rebellious town of Mansoul, more than twenty thousand Doubters (a) to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war; I say, he is doing this work of his with all the speed he can, for with his heart and spirit he is engaged in it. We desire therefore, that as you have hitherto stuck to us, and given us both advice and encouragement, you still will prosecute our design, nor shall you lose, but be gainers thereby; yea, we intend to make you the lords of Mansoul,

(a) Disbelief of God's word, power, truth, faithfulness, and love, is as an host of enemies. May the Lord arm us with the shield of faith, and sword of his Spirit, to subdue them!

One thing may not by any means be omitted, that is, those with us desire, that every one of you that are in Mansoul would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness; even that sin may be finished, and bring forth death.

For thus it is concluded with us, that the more vile, sinful, and debauched the town of Mansoul is, the more backward will their EMANUEL be to come to their help, either by presence; or other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance, when we shall make our assault upon them to swallow them up. Yea, they may cause that their mighty SHADDAI himself may cast them out of his protection; yea, and send for his captains and soldiers home, with his slings and rams, and leave them naked and bare, and then the town of Mansoul will of itself open to us, and fall as a fig into the mouth of the eater (a). Yea, to be sure that we then with a great deal of ease shall come upon her, and overcome her.

As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think, as you, that a market-day, or a market-day at night, will certainly be the best. However, do you be ready; and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within, 1 Pet. v. 8. so shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My lord Lucifer, my lord Beelzebub, my lord Apollyon, my lord Legion, with the rest, salute you, as does also my lord Diabolus, and we wish both you, with all that you do or shall possess,

(a) The heart of man is so deceitful, that little sins lead to greater, that God hides his face, peace of conscience is destroyed for a season, and the enemy prevails. Watch therefore.

the very self-same fruit and success for their doing, as we ourselves at present enjoy for ours.

From our dreadful confines in the most fearful pit, we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter-carrier, Mr. Profane.

Then Mr. Profane addressed himself for his return to Mansoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus saw him, he asked how matters went below, about, and against the town of Mansoul.

Prof. Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my bosom, that I am sure will make our masters that sent me, glad; for the contents thereof are to encourage them to pursue their design to the utmost (a), and to be ready also to fall on within, when they shall see my lord Diabolus beleaguering of the town of Mansoul.

Cerb. But does he intend to go against them himself?

Prof. Does he! Ay, and he will take along with him more than twenty thousand all sturdy Doubters, and men of war, picked men from the land of Doubting, to serve him in the expedition.

Cerb. Then was Cerberus glad, and said, And are there such brave preparations a making to go against the miserable town of Mansoul? And would I might be put at the head of a thousand of them, that I might also shew my valour against the famous town of Mansoul.

(a) Satan is a watchful and powerful foe: may we be enabled to resist him, in the strength of Jesus, and fast in the faith.

Prof. Your wish may come to pass, you look like one that has mettle enough, and my lord will have with him those that are valiant and stout (a). But my business requires haste.

Cerb. Ay, so it does. Speed thee to the town of Mansoul, with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the Diabolonians meet to plot, tell them that Cerberus doth wish them his service, and that if he may, he will with the army come up against the famous town of Mansoul.

Prof. That I will. And I know that my lords that are there will be glad to hear it, and to see you also.

So after a few more such kind of compliments, Mr. Profane took leave of his friend Cerberus; and Cerberus again, with a thousand of their pit wishes, bid him haste with all speed to his masters. The which when he had heard, he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and came to Mansoul, and going as afore to the house of Mr. Mischief, there he found the Diabolonians assembled, and waiting for his return. Now when he was come, and had presented himself, he delivered his letter, and adjoined his compliment to them therewith: My lords, from the confines of the pit, the high and mighty principalities and powers of the den salute you here, the true Diabolonians of the town of Mansoul: wishing you always the most proper of their benediction, for the great service, high attempts, and brave achievements, that you have put yourselves upon, for the restoring to our prince Diabolus the famous town of Mansoul.

This was therefore the present state of the miserable

(a) We should never be able to resist our numerous and subtle enemies of ourselves; but Christ has engaged them all, and triumphed over them: may he subdue them in us also!

town of Mansoul. She had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin (*a*), but the Diabolonians were gotten into her bowels; she cried, but EMANUEL was gone, and her cries did not fetch him as yet again. Besides, she knew not whether ever or never he would return; and come to his Mansoul again; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it; for he knew, if they regarded iniquity in their heart, their King would not regard their prayer; they therefore still grew weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms; what therefore should a King do to them? Yea, there seemed now to be a mixture in Mansoul, the Diabolonians and Mansouliaus would walk the streets together. Yea, they began to seek their peace, for they thought, that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them. Besides, the weakness of Mansoul was the strength of their enemies; and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul also now began to promise themselves the town for a possession; there was no great difference now betwixt the Mansouliaus and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabo-

(*a*) This disposition of soul, so necessary to excite humility, every believer will need while here below an inhabitant of a body of sin and death.

Ionians increased and grew, but the town of Mansoul diminished greatly. There were more than eleven thousand men (a), women, and children that died by the sickness of Mansoul.

But now, as SHADDAI would have it, there was one whose name was Mr. Prywell, a great lover of the people of Mansoul. And he, as his manner was, went listening up and down in Mansoul, to see and to hear if at any time he might, whether there was any design against it, or no. For he was always a jealous man, and feared some mischief some time would befall it, either from the Diabolonians within, or from some power without. Now upon a time it so happened, as Mr. Prywell went listening here and there, that he lighted upon a place called Vile-hill in Mansoul, where Diabolonians used to meet; so hearing a muttering (you must know that it was in the night), he softly drew near to hear; nor had he stood long under the house-end (for there stood a house there), but he heard one confidently affirm, that it was not, or would not be long, before Diabolus should possess himself again of Mansoul, and that then the Diabolonians did intend to put all Mansoul's to the sword, and would kill and destroy the King's captains, and drive all his soldiers out of the town.

He said moreover, That he knew there were above twenty thousand fighting men prepared by Diabolus for the accomplishing of this design, and that it would not be many months before they all should see it. When Mr. Prywell had heard this story, he quickly believed it was true; wherefore he went forthwith to my Lord Mayor's house, and acquainted him therewith, who sending for the Subordinate Preacher, brake the business to him, and he as soon gave the alarm to the town; for he

The story of Mr. Prywell.

The Diabolonians plot discovered, and by whom.

Understanding conscience.

(a) This great number is here set down, to denote, that the loss sustained by backsliding from the God of our mercies, will be inconceivably great.

was now the chief preacher in Mansoul, because as yet my lord Secretary was ill at ease (a). And this was the way that the Subordinate Preacher took to alarm the town therewith. The same hour he caused the lecture-bell to be rung, and the people came together; he then gave them a short exhortation to watchfulness, and made Mr. Prywell's news the argument thereof. For, said he, an horrible plot is contrived against Mansoul, even to massacre us all in a day; nor is this story to be slighted, for Mr. Prywell is the author thereof. Mr. Prywell was always a lover of Mansoul, a sober and judicious man, a man that is no tattler, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid argument.

I will call him, and you shall hear him your own selves; so he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that Mansoul fell presently under a conviction of the truth of what he said. The preacher also backed him, saying, Sirs, it is not irrational for us to believe it, for we have provoked SHADDAI to anger, and have sinned EMANUEL out of the town; we have had too much correspondence with Diabolonians, and have forgotten our tender mercies; no marvel, then, if the enemy both within and without should design and plot our ruin; and what time like this to do it? The sickness is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the Diabolonians of late grown stronger and stronger.

Besides, quoth the Subordinate Preacher, what I have received from this good Truth-teller is one inkling further, that he understood by those that he overheard, that several letters have lately passed between the furies and

They take
the alarm.

(a) The holy Spirit was grieved. A careless or trifling conduct breaks off communion with God, and leaves the soul in a dark, dead, and deserted state.

the Diabolonians, in order to our destruction. When Mansoul heard all this, and not being able to gainsay it, they lift up their voice and wept. Mr. Prywell also, in the presence of the townsmen, confirmed all that their Subordinate Preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of petitions to SHADDAI, and his Son. They also brake the business to the captains, high commanders, and men of war in the town of Mansoul, intreating of them to use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give Diabolus battle by night or by day, should he come, as they are informed he will, to beleaguer the town of Mansoul.

They tell the things to the captains.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they, but like so many Sampsons, they shake themselves, and come together to consult and contrive how to defeat those bold and heliish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon these following particulars:

1. That the gates of Mansoul should be kept shut, and made fast with bars and locks (a), and that all persons that went out or came in should be very strictly examined by the captains of the guards, 1 Cor. xvi. 13. to the end, said they, that those that are managers of the plot amongst us may, either coming or going, be taken; and that we may also find out who are the great contrivers (amongst us) of our ruin, Lam. iii. 40.

Their agreement.

2. The next thing was, that a strict search should be made for all kind of Diabolonians, throughout the whole town of Mansoul; and that every man's house from top

(a) It highly behoves us to watch strictly over our senses, lest they betray us into sin: let us beg of the Lord to give us grace to take up our cross daily.

to bottom, should be looked into, and that too house by house, that if possible a farther discovery might be made of all such among them as had a hand in these designs, Heb. xii. 15, 16.

3. It was further concluded upon, that wheresoever or with whomsoever any of the Diabolonians were found, that even those of the town of Mansoul, that had given them house and harbour, should, to their shame and the warning of others, do penance in the open place, Jer. ii. 34. chap. v. 26. Ezek. xvi. 52.

4. It was moreover resolved by the famous town of Mansoul, that a publick fast, and a day of humiliation, should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against SHADDAI his Father (a), Joel i. 14. chap. ii. 15, 16. It was further resolved, that all such in Mansoul as did not on that day endeavour to keep that fast, and to humble themselves for their faults, but should mind their worldly employments, or be found wandering up or down the streets, should be taken for Diabolonians, and suffer as Diabolonians for such wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind they could, they would renew their humiliation for sin, and their petitions to SHADDAI for help; they also resolved to send tidings to the court, of all that Mr. Prywell had told them, Jer. xxxvii. 4.

6. It was also determined, that thanks should be given by the town of Mansoul to Mr. Prywell, for his diligent seeking of the welfare of their town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a

(a) We had need continually to humble ourselves before the Lord, for our multiplied transgressions, that he may exalt us in due time.

commission of Scout-master-general, for the good of the town of Mansoul.

When the corporation, with their captains, had thus concluded, they did as they had said, they shut up their gates, they made for Diabolonians strict search, they made those with whom any were found, to do penance in the open place. They kept their fast, and renewed their petitions to their Prince, and Mr. Prywell managed his charge, and the trust that Mansoul had put into his hands, with great conscience, and good fidelity; for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear.

Not many days after, he provided for his journey, and went towards Hell-gate-hill, into the country where Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolus was almost ready for his march, &c. So he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen. Particularly he told them, that Diabolus was almost ready for his march, and that he had made old Mr. Incredulity, that once brake prison in Mansoul, the general of his army; that his army consisted of all Doubters, and that their number was above twenty thousand. He told moreover, that Diabolus intended to bring with him the chief princes of the Infernal Pit, and that he would make them chief captains over his Doubters. He told them moreover, that it was certainly true, that several of the black den would with Diabolus ride reformades, to reduce the town of Mansoul to the obedience of Diabolus their prince.

Mr. Prywell goes a scouting.

He returns with great news.

He said moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was made general of the whole army, was, because none truer than he to the tyrant; and because he had an implacable spite against the town of Mansoul (a). Besides,

(a) Nothing so injurious to the soul, or so displeasing to the God of grace, as unbelief: May the Lord give us the prayer, and arm us with the shield of faith!

said he, he remembers the affront that Mansoul has given him, and he is resolved to be revenged of them.

But the black prince's shall be made high commanders ; only Incredulity shall be over them all, because he can more easily and dexterously beleaguer the town of Mansoul, than any of the princes besides, Heb. xii. 1.

Now when the captains of Mansoul, with the elders of the town, had heard the tidings that Mr. Prywell brought, they thought it expedient, without further delay, to put into execution the laws against the Diabolonians, which their Prince had made, and given them in commandment to manage against them. Wherefore forthwith a diligent and impartial search was made in all houses in Mansoul, for all and all manner of Diabolonians. Now in the house of Mr. Mind, and in the house of the great Lord Will-be-will, were two Diabolonians found. In Mr. Mind's house was one lord Covetousness found ; but he had changed his name to Prudent-thrifty. In my lord Will-be-will's house, one Lasciviousness was found ; but he had changed his name to Harmless-mirth. These two the captains and elders of the town of Mansoul took and committed to custody, under the hand of Mr. Trueman, the gaoler ; and this man handled them so severely, and loaded them so well with irons, that they both fell into a very deep consumption, and died in the prison (a) ; their masters also, according to the agreement of the captains and elders, were brought to do penance in the open place, to their shame, and a warning to the rest of the town of Mansoul.

Now this was the manner of penance in those days. The persons offending, being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.

After this the captains and elders of Mansoul sought yet to find out more Diabolonians, where-ever they lurk-

(a) May we daily look to the blood of Jesus for pardon, to his righteousness for peace, and for his grace and strength to subdue the body of sin !

ed, whether in dens, caves, holes, vaults, or where else they could, in or about the wall or town of Mansoul. But though they could plainly see their footing, and so follow them by their track and smell to their holds, even to the mouths of their caves and dens, yet take and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there (a).

But Mansoul ruled now with so stiff an hand over the Diabolonians that were left, that they were glad to shrink into corners: time was, when they durst walk openly and in the day, but now they were forced to embrace privacy and the night: time was, when a Mansoulman was their companion, but now they counted them deadly enemies. This change did Mr. Prywell's intelligence make in the town of Mansoul.

By this time Diabolus had finished his army which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field officers, such as liked his furious stomach best: himself was lord paramount. Incredulity was general of his army. Their highest captains shall be named afterwards; but now for their officers, colours, and scutcheons.

1. Their first captain was captain Rage, he was captain over the Election Doubters, his were the red colours; his standard-bearer was Mr. Destructive, and the great red dragon he had for his scutcheon, Rev. xii. 3, 4, 13, 15, 17.

2. The second captain was captain Fury, he was captain over the Vocation-Doubters, his standard-bearer was Mr. Darkness, his colours were those that were pale, and he had for his scutcheon the fiery flying serpent. Num. xxi. 6.

3. The third captain was captain Damnation, he was captain over the Grace-Doubters, his were the red colours, Mr. No-life bare them, and he had for his scut-

(a) In-dwelling sin will ever be a powerful foe: It constitutes the christian warfare: May Christ by his Spirit make us more than conquerors over it!

cheon the black den, Matth. iii. 22, 23. Rev. ix. 1.

4. The fourth captain was captain Insatiable, he was captain over the Faith-Doubters (a), his were the red colours, Mr. Devourer bare them, and he had for his scutcheon the yawning-jaws, Prov. xxvii. 20.

5. The fifth captain was captain Brimstone, he was captain over the Perseverance-Doubters, his also were the red colours, Mr. Burning bare them, and his scutcheon was the blue and stinking flame, Psal. xi. 6. Rev. xiv. 11.

6. The sixth captain was captain Torment, he was captain over the Resurrection-Doubters, his colours were those that were pale, Mr. Gnaw was his standard-bearer, and he had the black worm for his scutcheon, Mark ix. 44. 46. 48.

7. The seventh captain was captain No-ease, he was captain over the Salvation-Doubters, his were the red colours, Mr. Restless bare them, and his scutcheon was the ghastly picture of death, Rev. iv. 11. chap. vi. 8.

8. The eighth captain was captain Sepulchre, he was captain over the Glory-Doubters, his also were the pale colours, Mr. Corruption was his standard-bearer, and he had for his scutcheon a scull, and dead men's bones, Jer. v. 16. ch. ii. 25.

9. The ninth captain was captain Past-hope, he was captain of those that are called the Felicity-Doubters, his standard-bearer was Mr. Despair; his also were the red colours, and his scutcheon was the hot iron and the hard heart, Tim. ii. 4. Rom. ii. 5.

These were his captains, and these were their forces, these were the standards, these were their colours, and these were their scutcheons. Now over these did the great Diabolus make superior captains, and they were in number seven: As namely, the lord Beelzebub, the lord Lucifer, the lord Legion, the lord Apollyon, the lord Python, the lord Cerberus, and the lord Belial;

(a) This and the rest are founded on disbelief of God's word. May the Lord enable us to mix faith with it, that we may see our interest in every covenant promise!

these seven he set over the captains, and Incredulity was lord general, and Diabolus was king.

The Reformades also, such as were like themselves, were made some of them captains of hundreds, and some some of them captains of more. And thus was the army of Incredulity completed.

So they set out at Hellgate-hill (for there they had their rendezvous), from whence they came with a strait course upon their march towards the town of Mansoul. Now, as was hinted before, the town had, as SHADDAI would have it, received from the mouth of Mr. Prywell the alarm of their coming before (a). Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the enemy.

Nor could those Diabolonians that were in the town do that hurt as was designed they should; for Mansoul was now awake. But alas, poor people, they were sorely affrighted at first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum, 1 Pet. v. 8. This, to speak truth, was amazingly hideous to hear, it frightened all men seven miles round. The streaming of their colours was also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Ear-gate, and gave it a furious assault, supposing, as it seems, that his friends in Mansoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore missing of the help that he expected from them, and finding his army warmly attacked with the stones from the slingers (for that I will say for the captains, tains, that, considering the weakness that yet was upon

He makes
an assault
upon Ear-
gate, and is
repelled.

(a) Fore-warned, fore-armed. It is an unspeakable mercy, not to be ignorant of Satan's devices. Be ye therefore sober, and watch unto prayer.

them by reason of the long sickness that had annoyed the town of Mansoul, they behaved themselves gallantly), he was forced to make some retreat from Mansoul (*a*), and intrench himself and his men in the field, without the reach of the slings of the town, James iv. 7.

He retreats,
and intrenches himself,

Now having intrenched himself, he cast up four mounts against the town; the first he called mount Diabolus, putting his own name thereon, the more to affright the town of Mansoul: the other three he called thus, mount Alesto, mount Megara, and mount Tisiphone, for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution, that they made him, though against stomach, to retreat: wherefore Mansoul began to take courage.

Diabolus's
standard set
up.

Now upon mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold, for he had wrought in it by devilish art after the manner of his scutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul, and beat a parley; the command was to do it at night (*a*), as in the day-time they annoyed him with their slings; for the tyrant said, that he had a mind to parley with the now trembling town of Mansoul, and he commanded that the drum should beat every night, that through weariness they might at last if possible (at the first they were unwilling, yet) be forced to do it.

(*a*) The enemy is ever watching for our halting. The Lord make us watchful over ourselves, watchful against all evil and watching unto prayer!

So the drummer did as commanded; he arose, and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof, Isa. v. 30. No noise was ever heard upon earth more terrible, except the voice of SHADDAT, when he speaketh. But how did Mansoul tremble! it now looked for nothing but forthwith to be swallowed up.

When this drummer had beaten a parley, he made this speech to Mansoul: My master has bid me tell you, that if you will willingly submit, you shall have the good of the earth; but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating his drum, the people of Mansoul had betaken themselves to the captains that were in the castle, so that there was none to regard, nor to give this drummer an answer; so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw that, by drumming, he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind to parley with them (a). But when all came to all, his parley was turned into a summons to the town, to deliver up themselves: but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to Mansoul, but the terrible captain Sepulchre; so captain Sepulchre came up to the walls of Mansoul, and made this oration to the town:

O ye inhabitants of the rebellious town of Mansoul! I summon you in the name of the prince Diabolus, that without any more ado you set open the gates of your

(a) Let us remember, that parlying with the tempter was the primary cause of the fall of man. O that we may avoid the least appearance of sin!

town, and admit your lord to come in. But if you shall still rebel, when we have taken the town by force, we will swallow you up as the grave; wherefore if you will hearken to my summons, say so; and if not, then let me know.

The reason of this my summons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when EMANUEL dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Mansoul, with thyself, wilt thou shew thyself peaceably, or not? If thou wilt quietly yield up thyself; then our old friendship shall be renewed; but if thou wilt yet refuse and rebel, then expect nothing but fire and sword (a).

When the languishing town of Mansoul had heard this summoner, and his summons, they were yet more put to their dumps, but made the captain no answer at all; so away he went as he came.

After some consultation among themselves, as also with some of their captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him; for this Lord Secretary was their chief preacher (as mentioned before), only now he was ill at ease; and of him they begged favour in these two or three things.

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing while they should make known their miserable condition to him. But to this he told them as before,

(a) Satan and corrupt nature will to the last breath war against the soul. Let it our determination, through grace, not to lay down our spiritual arms but with our life.

That as yet he was but ill at ease, and therefore could not do as he had formerly done.

2. The second thing they desired, was, that he would be pleased to give them his advice about their now so important affairs, for that Diabolus was come and set before the town with no less than twenty thousand Doubters. They said moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of the Prince, and there see what is laid upon you to do (a).

3. Then they desired that his Highness would help them to frame a petition to SHADDAI, and unto EMANUEL his Son, and that he would set his own hand thereto, as a token that he was one with them in it: For, said they, my Lord, many a one have we sent, but can get no answer of peace, but now surely one with thy hand unto it, may obtain good for Mansoul.

But all the answer he gave to this, was, That they had offended EMANUEL, and had also grieved himself, and that therefore they must as yet partake of their own devices.

This answer of the Lord Secretary fell like a mill-stone upon them; yea, it crushed them so, that they could not tell what to do, yet they durst not comply with the demands of Diabolus, nor with the demands of his captain (b), Lam. i. 3. So then here were the straits that the town of Mansoul was in when the enemy came upon her: her foes were ready to swallow her up, and her friends forbore to help her.

The sad
straits of
Mansoul.

(a) We should search the Scriptures, plead the promises, and humbly wait on the Lord, in all his ways, for direction, strength, and comfort.

(b) The soul who has tasted that the Lord is gracious, though cast down, would not give up his little hope, nor return to sin and folly, for ten thousand worlds.

Then stood up my lord mayor, whose name was my lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary; for thus he descanted upon it: First, said he, This unavoidably follows upon the saying of my Lord, That we must yet suffer for our sins. 2. But, quoth he, the word “yet” sounds as if at last we should be saved from our enemies, and that, after a few more sorrows, EMANUEL will come and be our help. Now the lord mayor was the more critical in his dealing with the Secretary’s words, because my Lord was more than a prophet, and because none of his words were such, but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage (a).

So they took their leaves of my Lord, and returned to the captains, to whom they told what my Lord Secretary had said, who, when they had heard it, were all of the same opinion as was my lord mayor himself; the captains therefore began to take courage, and prepared to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to ruin the poor town of Mansoul.

The town
of Mansoul
in order.

So all betook themselves forthwith to their places, the captains to theirs, the lord mayor to his, the Subordinate Preacher to his, and my lord Will-be-will to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day, therefore, they came together and consulted; and after consultation had, they resolved to give an answer to the captain of Diabolus with slings; and so they did at the rising of the sun on the morrow; for Diabolus had adventured to come nearer again, but the sling-

(a) A divinely enlightened understanding is as the oracle of God: it will ever seek his glory: Let us pray for a right understanding in all things.

stones were to him and his, like hornets. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus's drum, so there is nothing to Diabolus so terrible as the well playing of EMANUEL's slings (*a*). Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Mansoul. Then did the lord mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captains and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high lords, and renowned, were frightened and beaten down by the stones that came from the golden slings of the Prince of the town of Mansoul, he bethought himself; and said, I will try to catch them by fawning, I will try to flatter them into my net.

Wherefore after a while he came down again to the wall, not now with his drum, nor with captain Sepulchre, but having all so besugar'd his lips, he seemed to be a very sweet-mouthed, peaceable prince, designing nothing for honour-sake, nor to be revenged on Mansoul for injuries by them done; to him but the welfare, and good, and advantage of the town and people therein, was now, as he said, his only design (*b*). Wherefore, after he had called for audience, and desired that the townsfolk would give it to him, he proceeded in his oration: And said,

Oh! the desire of my heart, the famous town of Mansoul, how many nights have I watched, and how many weary steps have I taken, if perhaps I might do thee good! 1 Pet. v. 8. Rev. xii. 10. Far be it, far be it

(*a*) The prayer of faith: holy breathings and ejaculations of the soul to the Lord, who has promised not to cast out the prayer of the poor destitute.

(*b*) Satan flatters to deceive, and then devours. Watch and pray.

from me to desire to make war upon you ; if ye will but willingly and quickly deliver up yourselves unto me. You know that you were mine of old, Matt. iv. 8. Luke iv. 6, 7. Remember also, that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you ; or that I could invent to make you bonny and blithe withal. Consider, you never had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revolted from me, nor shall you ever have peace again until you and I become one as before. But be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges, so that your license and liberty shall be to take, hold, enjoy, and make your own, all that is pleasant from east to west (a). Nor shall any of those incivilities, wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endure. Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens and holes and caves in Mansoul, be hurtful to you any more ; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have some time since been much delighted in their company, why then should we abide at such odds ? Let us renew our old acquaintance and friendship again.

Bear with your friend, I take the liberty at this time to speak thus freely unto you. The love that I have to you, presses me to do it, as also does the zeal of my heart for my friends with you ; put me not therefore to

(a) The temptations of Satan, the allurements of the world, and the corruptions of the heart, are subtle and powerful enemies : but grace is almighty. " Ask, and ye shall receive, that your joy may be full."

further trouble, nor yourselves to further frights. Have you I will, in a way of peace or war; nor do you flatter yourselves with the power and force of your captains, or that your EMANUEL will shortly come in to your help; for such strength will do you no pleasure.

I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening wolves. What is Og or Bashan; what is Goliath of Gath! and what are an hundred more of them to one of the least of my captains! how then shall Mansoul think to escape my hand and force?

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous town of Mansoul, the lord mayor replied unto him as follows:

O Diabolus! prince of darkness, and master of all deceit; thy lying flatteries we have had, and made sufficient probation of, and have tasted too deeply of that destructive cup already; should we therefore again hearken unto thee, and so break the commandment of our great SHADDAI, to join affinity with thee, would not our Prince reject us, and cast us off for ever, and, being cast off by him, can the place that he has prepared for thee be a place of rest for us! Besides, O thou that art empty and void of all truth, we are rather ready to die by thy hand than to fall in with thy flattering and lying deceits (a).

The Lord
Mayor's an-
swer.

When the tyrant saw that there was little to be got in parlying with my lord mayor, he fell into an hellish rage, and resolved that again with his army of Doubters he would another time assault the town of Mansoul.

(a) This should be the resolution of every christian; knowing that no weapon formed against the weakest believer shall prosper.

So he called for his drummer, who beat up for his men (and while he did beat, Mansoul shook) to be in a readiness to give battle to the corporation; then Diabolus drew near with his army, and thus disposed of his men. Captain Cruel, and captain Torment, these he drew up, and placed against Feel-gate, and commanded them to set down there for the war. And he also appointed, that, if need were, captain No-ease should come in to their relief. At Nose-gate he placed captain Brimstone and captain Sepulchre, and bid them look well to their ward on that side of the town of Mansoul. But at Eye-gate he placed that grim-faced one, the captain Past-hope, and there also now did he set up his terrible standard.

Now Captain Insatiable was to look to the carriages of Diabolus, and was also appointed to take into custody that, or those persons and things that should at any time as prey be taken from the enemy. The inhabitants of Mansoul kept Mouth-gate for a sally port, wherefore that they kept strong, for that was it by and out at which the townfolk sent their petitions to EMANUEL their prince; that also was the gate, from the top of which the captains played their slings at the enemies, for that gate stood somewhat ascending, so that the placing of them here, and the letting of them fly from that place, did much execution against the tyrant's army; wherefore for these causes, with others, Diabolus sought, if possible, to stop up Mouth-gate with dirt (a).

Now, as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, set up their banners, sounded their trumpets, and put themselves in such order as was judged most for the

(a) Satan dreads prayer: but it proves a source of rich blessings to the christian.

annoyance of the enemy, and for the advantage of Mansoul, and gave their soldiers orders to be ready at the sound of the trumpet for war. The lord Will-be-will also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holes in the town-wall of Mansoul. And, to speak the truth of him, ever since he did penance for his fault, he has shewed as much honesty and bravery of spirit as may be in Mansoul, for he took one Jolly, and his brother Griggish, the two sons of his servant Harmless-mirth (a); (for to that day, though the father was committed to ward, the sons had a dwelling in the house of my Lord) I say, he took them, and with his own hands put them to the cross. And this was the reason why he hanged them up: after their father was put into the hand of Mr. Trueman the gaoler, his sons began to play their pranks, and to be tricking and toying with the daughters of their Lord; nay, it was jealousied that they are too familiar with them, which was brought to his Lordship's ear. Now his Lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them; but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were Find-out and Tell-all, caught them together in an uncivil manner more than once or twice, and went and told their Lord. So when my lord Will-be-will had sufficient ground to believe the thing was true, he takes the two young Diabolonians, for such they were (for their father was a Diabolonian born), and has them to Eye-gate, where he raised a very high cross just in the face

The lord
Will-be-
will plays
the man.

Jolly and
Griggish ta-
ken and ex-
ecuted.

(a) A light and trifling behaviour (as before observed) must be avoided, if we expect peace of conscience, and communion with God.

of Diabolus, and of his army, and there he hanged the young villains, in defiance to captain Past-hope, and the horrible standard of the tyrant.

Mortification of sin
is a sign of
hope of life.

Now this christian act of the brave lord Will-be-will greatly abashed captain Past-hope, discouraged the army of Diabolus, put fear into the Diabolonian runagades in Mansoul, and put strength and courage into the captains that belonged to EMANUEL the prince; for they without gathered, and that by this very act of my Lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would. Nor was this the only proof of the brave lord Will-be-will's honesty to the town, nor of his loyalty to his Prince, as will afterwards appear (a).

Mr. Mind
plays the
man.

Now when the children of Prudent-thrifty who dwelt with Mr. Mind, (for Thrift left children with Mr. Mind, when he was also committed to prison, and their names were Gripe and Rake-all, these he begat of Mr. Mind's bastard daughter whose name was Mrs. Hold-fast-bad), I say, when his children perceived how the lord Will-be-will had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape: But Mr. Mind being wary of it, took them, and put them in hold in his house till morning (for this was done over-night), and remembering that by the law of Mansoul all Diabolonians were to die (and to be sure they were at least by father's side such, and some say by mother's side too); what does he, but takes them, and puts them in chains, and carries them to the self-same place where my Lord hanged his two before, there he hanged them. The

(a) When the will and heart are enlisted in the service of Christ, the soul prospers, and God is glorified. Pray for an understanding heart.

townsmen also took great encouragement at this act of Mr. Mind, and did what they could to have taken some more of these Diabolonian troublers of Mansoul; but at that time the rest lay so close, that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

I told you a little before, that Diabolus and his army were somewhat abashed and discouraged at the sight of what my lord Will-be-will did, when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen and captains within had their hopes and expectation heightened, believing at last the day would be theirs, so they feared them the less (a). Their Subordinate Preacher too made a sermon about it, and took that theme for his text, "Gad, a troop shall overcome him, but he shall overcome at the last." Whence he shewed, that though Mansoul should be sorely put to it at the first, yet the victory should most certainly be Mansoul's at the last, Gen. xlix. 19.

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded against them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate, played upon them again. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy; but in the town good

(a) Faith grounded upon the immutable faithfulness of a covenant God, produces that hope fixed on the rock Christ, which maketh not ashamed. Rom. v. 4.

words, prayer, and singing of psalms. The enemy replied with horrible objections, and the terribleness of their drum; but the town made answer with the flapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now-and-then they had some small intermission, in which the townsmen refreshed themselves, and the captains made ready for another assault.

The captains of EMANUEL were clad in silver armour, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to EMANUEL's engine shot. In the town some were hurt, and some were greatly wounded. Now the worst of it was, a surgeon was scarce in Mansoul, for that EMANUEL at this time was absent, Rev. xxii. 2. Ps. xxxviii. 5. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds greatly putrified, and some did grievously stink (*a*). Of the townsmen these were wounded, to wit, my lord Reason, he was wounded in the head. Another that was wounded, was the brave lord-mayor, he was wounded in the Eye. Another that was wounded was Mr. Mind; he received his wound about the stomach. The honest Subordinate Preacher also received a shot not far off the heart, but none of these were mortal. Many also of the inferior sort were not only wounded, but slain outright. Now in the camp of Diabolus were wounded and slain a considerable number: for instance, captain Rage was wounded, and so was captain Cruel. Captain Damnation was made to retreat, and intrench himself further off of Mansoul; the standard also of Diabolus was beaten down, and his standard-bearer, captain Much-hurt, had

Who of
Mansoul
werewound-
ed.

Hopeful
thoughts.

Who in the
camp of Dia-
bolus were
wounded
and slain.

(*a*) By this, understand the loathsomeness of sin in the sight of a pure and holy God. May it be so to us, and grace subdue it!

his brains beat out with a sling-stone, to the no little grief and shame of his prince Diabolus.

Many also of the Doubters were slain outright, though enough of them were left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, put great valour into the townsmen and captains, and covered Diabolus's camp with a cloud, but withal it made them far more furious. So the next Day Mansoul rested, and commanded that the bells should be rung, the trumpets also joyfully sounded, and the captains shouted round the town (a).

The victory turned that day to Mansoul, &c.

My lord Will-be-will also was not idle, but did notable service within against the domestics, or the Diabolonians, that were in the town, not only by keeping of them in awe; for he lighted on one at last, whose name was Mr. Any-thing, a fellow of whom mention was made before, for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took out of captain Boanerges's companies, and that persuaded them to lift themselves under the tyrant, to fight against the army of SHADDAI; my lord Will-be-will also took a notable Diabolonian, whose name was Loose-foot; this Loose-foot was a scout to the vagabonds in Mansoul, and used to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my lord sent away safe to Mr. Trueman-the gaoler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My lord Will-be-will taketh one Any-thing, and one Loose-foot, and committeth them to ward.

My lord-mayor also, though he could not stir about

(a) It is matter of joy when satan's kingdom is weakened by our EMANUEL: but Benhadad will return: we have yet many enemies: therefore still look unto Jesus: see 1 Kings xx. 22.

so much as formerly, because of the wound that he had lately received, yet gave he out orders to all that were the natives of Mansoul, to look to their watch, and stand upon their guard, and, as occasion should offer, to prove themselves men. Mr. Conscience the preacher, also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.

The captains
consult to
fall upon the
enemy.

Well, a while after, the captains and stout ones of the town of Mansoul agreed, and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night (a), and there was the folly of Mansoul (for the night is always the best for the enemy, but the worst for Mansoul to fight in), but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

They fight
in the night.
Who lead
the van.

The night appointed being come, the Prince's brave captains cast lots who should lead the van in this new and desperate expedition against Diabolus, and against his Diabolonian army; and the lot fell to captain Credence and captain Experience; captain Good-hope led the Forlorn-hope (This captain Experience the Prince created such when himself resided in the town of Mansoul); so as I said, they made their sally out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemies. Now Diabolus and his men, being expertly accustomed to night-work, took the alarm presently, and were as ready to give the battle, as if they had sent them word of their coming. Wherefore to it they went amain, and blows were hard on every side, the hell-drum also was beat most furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and

How they
fall on.

(a) A time of desertion: then self-confidence prevails, and the soul depends on a fabled, inherent strength of its own, which is perfect weakness: In the Lord alone have we righteousness, and strength for the battle.

captain Infatiable looked to the enemies carriages, and waited when he should receive some prey;

The Prince's captains fought it stoutly, beyond ^{They fight bravely.} what indeed could be expected they should; they wounded many, they made the whole army of Diabolus to make a retreat. But I cannot tell how, but as the brave captain Credence, captain Good-hope, and captain Experience, were upon the pursuit, cutting down, and following hard after the enemy in the rear, captain Credence stumbled and fell, by which fall he caught so ^{Captain Credence hurt.} great a hurt, that he could not rise, till captain Experience helped him up, at which their men were put in disorder; the captain also was so full of pain, that he could not forbear but aloud to cry out; at this, the other two captains fainted, supposing that captain Credence had received his mortal wound: their men also ^{The rest of the captains faint.} were more disordered, and had no mind to fight. Now Diabolus being very observing, though at this time as yet he was put to the worst, perceiving that an halt was made among the pursuers, what does he, but taking it for granted that the captains were either wounded or dead; he therefore at first makes a stand, then faces about, and so comes up upon the Prince's army with as ^{Diabolus takes courage.} much of his fury as hell could help him to, and his hap was to fall in just among the three captains, captain Credence, captain Good-hope, and captain Experience, and did cut, wound and pierce, them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce ^{The prince's forces beaten} were able (tho' they had for their power the three best hands in Mansoul) to get safe into the town again (a).

Now when the body of the Prince's army saw how

(a) Sensible sinners, conscious of their weakness, will ever use the language of good Jehoshaphat, and, say, "Lord, we have no might against this great company; but our eyes are upon thee: see 2 Chron. xx. 12.

these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again, and so there was an end of the present action.

Diabolus
flushed.

Diabolus was so flushed with this night's work, that he promised himself in a few days an easy and complete conquest over the town of Mansoul; wherefore on the day following he comes up to the sides thereof

He demands
the town.

with great boldness, and demands entrance, and that forthwith they deliver themselves up to his government (the Diabolonians too that were within, began to be somewhat brisk, as we shall shew afterwards), but the

The mayor's
answer.

valiant lord-mayor replied, that what he got he must get by force; for as long as EMANUEL their prince was alive (though he at present was not so with them as they wished), they could never consent to yield Mansoul up to another.

Brave Will-
be-will's
speech.

The lord Will-be-will then stood up, and said, "Diabolus, thou master of the den, and enemy to all that is good, we poor inhabitants of the town of Mansoul are too well acquainted with thy rule and government, and with the end of those things (a) that for certain will follow submitting to thee, to do it. Wherefore, though a while we were without knowledge, we suffered thee to take us (as the bird that saw not the snare, fell into the hands of the fowler), yet since we have been turned from darkness to light, we have also been turned from the power of Satan to God. And though through thy subtilty, and the subtilty of the Diabolonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we will not; die upon the place we

(a) Misery without remedy and without end: eternal death, the being cut off from God, the root and fountain of happiness.

chuse rather to do. Besides, we have hopes that in time deliverance will come from court unto us, and therefore we yet will maintain war against thee."

This brave speech of the lord Will-be-will, with that also of the lord mayor, somewhat abated the boldness of Diabolus, though it kindled the fury of his rage. It also encouraged the townsmen and cap-^{The cap-}tains; yea, it was as a plaister to the brave captain ^{tains encour-}Credence's wound; for you must know that a brave speech now, when the captains of the town, with their men of war, came home routed, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls, and demand entrance, as he did, was in season and also advantageous.

The lord Will-be-will also played the man within, ^{Will-be-}for while the captains and soldiers were in the field, ^{will's gala-}he was in arms in the town, and where-ever by him ^{lantry,}there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword; many therefore of the Diabolonians he wounded, as the lord Caviil, the lord Brisk, the lord Pragmatick, the lord Murmur; several also of the meaner sort he sorely maimed: though there cannot at this time an account be given you of any that he slew outright (a). The cause, or rather the advantage that my lord Will-be-will had at this time to do thus, was, for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to stir and make an uproar in the town; what do they therefore but quickly get themselves into a body, and fall forthwith to hurricaning in Mansoul, as if now nothing but whirlwind and tempest should be

(a) Tho' lusts rage, they shall not reign in God's dear children: may our almighty Captain enable us, by his word and Spirit, to fight the good fight of faith, that we may lay hold of eternal life.

there : wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and flashing with courage that was undaunted ; at which the Diabolonians with all haste dispersed themselves to their holds, and my lord to his place as before.

Nothing like
faith to
crush Diabo-
lans.

This brave act of my lord somewhat revenged the wrong done by Diabolus to the captains, and also let them know, that Mansoul was not to be parted with, for the loss of a victory or two ; wherefore the wing of the tyrant was clipt again, as to boasting, I mean, in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

He tries
what he can
do upon the
sense and
feelings of
the Chris-
tian.

Well, Diabolus yet resolves to have the other bout with Mansoul ; for, thought he, since I beat them once, I may beat them twice : wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave it out in special, that they should bend all their force against Feel-gate(a), and attempt to break into the town through that : The word that then he gave to his officers and soldiers was, Hell-fire. And, said he, if we break in upon them, as I wish we do, either with some, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Mansoul, but Hell-fire, hell fire, hell-fire ! The drummer was also to beat without ceasing, and the standard-bearers were to display their colours ; the soldiers too were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night being come, and all things by the tyrant made ready for the work, he suddenly makes his assault upon Feel-gate, and after he had a while struggled there,

(a) Our grand enemy is potent, malicious, and restless ; nevertheless humble, fervent prayer, and faith in the promises, are irresistible weapons.

he throws the gates wide open; for the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment and No-ease, there; so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could; but three of their best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would (and all the rest having more than their hands full of the Doubters, and their captains that followed Diabolus), they were overpowered with force, nor could they keep them out of the town. Wherefore the Prince's men and their captains betook themselves to the castle, as to the strong-hold of the town: and this they did, partly for their own security, partly for the security of the town, and partly, or rather chiefly, to preserve to EMANUEL the prerogative royal of Mansoul, for so was the castle of Mansoul.

The captains therefore being fled into the castle (a), the enemy, without much resistance, possess themselves of the rest of the town, and spreading themselves as they went, into every corner, they cried out as they marched, according to the command of the tyrant, Hell-fire, hell-fire, hell-fire! so that nothing for a while throughout the town of Mansoul could be heard but the direful noise of Hell-fire, together with the roaring of Diabolus's drum. And now did the clouds hang black over Mansoul, nor, to reason, did any thing but ruin seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of

(a) The heart. It is a blessed presage when that is right with God: then may the soul, in the strength of the Lord, exult and say, "Rejoice not against me, O mine enemy; for when I fall, I shall rise again."

Mansoul. Yea, the Subordinate Preacher's house was as full of these outlandish Doubters as ever it could hold; and so was my lord-mayor's, and my lord Will-be-will's also. Yea, where was there a corner, a cottage, a barn, or a hog-sty, that now was not full of these vermin? Yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah, poor Mansoul! now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. Carnal Security! They made great havock of whatever they laid their hands on; yea, they fired the town in several places; many young children also were by them dashed in pieces, yea, those that were yet unborn they destroyed in their mother's wombs; for you must needs think that it could not now be otherwise; for what conscience, what pity, what bowels of compassion can any expect at the hands of outlandish Doubters (a)? Many in Mansoul that were women, both young and old, they forced, ravished, and beast-like abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie almost like the barren wilderness; nothing but nettles, briars, thorns, weeds, and stinking things seem now to cover the face of Mansoul. I told you before, how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add, they wounded them, they mauled them, yea, and almost brained many of them. Many, did I say? yea, most, if not all of them.

(a) Unbelieving doubts and guilty fears impeach God's veracity: Oh be instant in prayer for a removal of them, and an increase of faith in the infallible promise of unalterable truth.

Mr. Conscience they so wounded; yea, and his wounds so festered, that he could have no ease day nor night, but lay as if continually upon a rack (but that SHAD-Sad work among the townsmen. DAI rules all, certainly they had slain him outright). My lord-mayor they so abused, that they almost put out his eyes; my lord Will-be-will got into the castle, they intended to have chopt him all to pieces, for they Satan has a particular spite against a sanctified will. looked upon him (as his heart now stood) to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed he shewed himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for many days together in Mansoul, and scarce have seen one in the town that looked like a religious man. Oh the fearful state of Mansoul now! now every corner swarmed with outlandish Doubters; red-coats and black-coats walked the town by clusters, and filled up all the houses with The soul full of idle thoughts and blasphemies. hideous noises, vain songs, lying stories, and blasphemous language against SHADDAI and his Son (a). Now also those Diabolonians that lurked in the walls, and dens, and holes that were in the town of Mansoul, came forth and shewed themselves; yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to shew themselves abroad, than had any of the honest inhabitants of the now woful town of Mansoul. But Diabolus and his outlandish men were not at peace in Mansoul; for they were not there entertained as were the captains and forces of EMANUEL; the townsmen browbeat them what they could: nor did they partake or make destruction of any of the necessities of Mansoul, but that

(a) Such is the dreadful nature of unbelief! It is the minister of confusion, lying, vanity, and blaspheming against the faithfulness of a covenant God.

which they seized on against the townsmen's will; what they could they hid from them, and what they could not they had with an ill will. They, poor hearts, had rather have had their room than their company, but they were at present their captives, and their captives for the present they were forced to be, Rom. vii. But I say, they discountenanced them as much as they were able, and shewed them all the dislike that they could.

Mr. Godly-fear is made keeper of the castle-gate.

The captains also from the castle held them in continual play with their slings, to the chafing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the castle, but Mr. Godly-fear was made the keeper of that; and he was a man of courage, conduct, and valour, so that it was in vain, as long as life lasted within him, to think to do that work, though mostly desired; wherefore all the attempts that Diabolus made against him, were fruitless (I have wished sometimes that that man had had the whole rule of the town of Mansoul (a).

The town of Mansoul the seat of war.

Well, this was the condition of the town of Mansoul, for about two years and an half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest then could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? Had the enemy lain so long without in the plain against the town, it had been enough to famish them; but now when they shall be within, when the town shall be their tent, their trench, and fort against the castle that was in the town, when the town shall be against the town, and shall serve to be a defence to

(a) The fear of God is a sovereign preservative against sin: let us beseech the Lord, according to his promise, to put his fear in our hearts, that we not depart from him; Jer. xxxii. 40.

the enemies of her strength and life : I say, when they shall make use of the forts and town-holds to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible; and yet this was now the state of the town of Mansoul. Heart.

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you, and no petitions that they had presented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chief of Mansoul, gather together, and after some time spent in condoling their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to EMANUEL for relief. But Mr. Godlyfear stood up, and answered, “ That he knew his lord the prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the lord Secretary’s hand was to it (and this, quoth he, is the reason you prevailed not all this while).” Then they said they would draw up one, and get the lord Secretary’s hand to it (a). But Mr. Godlyfear answered again, “ That he knew also that the lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, said he, the Prince doth know my lord Secretary’s hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my lord, and implore him to lend you his aid.” (Now he abode in the castle, where all the captains and men at arms were). So they heartily thanked Mr. Godlyfear, took his counsel, and did as he had bidden them; so they departed and came to my lord, and

Mr. Godlyfear’s advice about drawing up a petition to the Prince.

(a) We are exhorted to pray with the Spirit and the understanding also: the prayer of faith only, in the name of Christ, is available,

made known the cause of their coming to him : to wit, that since Mansoul was in so deplorable a condition, his Highness would be pleased to undertake to draw up a petition for them to EMANUEL, the Son of the mighty SHADDAY, and to their King and his Father, by him.

Then said the Secretary to them, "What petition is it that you would have me draw up for you?" But they said, Our Lord knows best the state and condition of the town of Mansoul, and how we are backslidden and degenerated from the Prince; thou also knowest who is come up to war against us, and how Mansoul is now the seat of war (a). My lord knows moreover, what barbarous usage our men, women, and children have suffered at their hands, and how our homebred Diabolonians walk now with more boldness than dare the

The Secretary requested to draw up a petition for Mansoul.

townsmen in the streets of Mansoul. Let our Lord therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince EMANUEL. "Well (said the lord Secretary), I will draw up a petition for you, and will also set my hand thereto." Then said they, "But when shall we call for it at the hand of our Lord?" He answered, "Yourselves must be present at the doing of it. Yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say, it is your petition? Nor have I need to petition for myself, because I have not offended."

He also added as followeth : "No petition goes from me in my name to the Prince, and so to his Father by him, but when the people, that are chiefly concerned therein, join in heart and soul in the matter, for that must be inserted therein."

(a) Thus it will ever be. The christian life is a warfare against the world, the flesh, and the devil : but an evil heart of unbelief is that spiritual Goliath, which we should constantly intreat the Captain of our salvation to subdue.

So they heartily agreed with the sentence of the Lord, and a petition was forthwith drawn up for them. But now who shall carry it, that was the next. But the Secretary advised that captain Credence should carry it, for he was a well-spoken man. They therefore called for him, and propounded to him the business. Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can (a). The contents of the petition were to this purpose:

“O our Lord and Sovereign Prince EMANUEL, the potent, the long-suffering Prince: Grace is poured into thy lips, and to thee belong mercy and forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgressions. We confess that thou mightest cast us away for them, but do it not for thy name's sake; let the Lord rather take an opportunity, at our miserable condition, to let out his bowels of compassion to us; we are compassed on every side; Lord, our own backslidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomless pit distress us. Thy grace can be our salvation, and whither to go but to thee we know not.

“Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged, sick, and of late some of them grievously worsted, and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains, in whose valour we formerly used to put most of our confidence, they are as

(a) The prayer of faith, how feeble soever, grounded on the word of promise, will not return void to the waiting soul.

wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grim-looking, and unmerciful ones, and they bid defiance to us and thee.

“ Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours, but sin, shame, and confusion of face for sin (a). Take pity upon us, O Lord, take pity upon us, thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.”

This petition, as was touched afore, was handed by the lord Secretary, and carried to the court by the brave and most stout captain Credence. Now he carried it out at Mouth-gate, for that, as I said, was the sally-port of the town; and he went, and came to EMANUEL with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, “ Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave off.” Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both fear and rage. Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus would have his drum beat, Mansoul must abide the noise. Well, the drum was beat, and the Diabolonians were gathered together.

Satan cannot abide prayer.

(a) All our addresses to the throne should be clothed with the profoundest self-abasement and humility: nevertheless, let us remember our God is more ready to hear, and bestow blessings, than we are to ask or receive them.

Then

Then said Diabolus, "O ye stout Diabolonians, be it known unto you, that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see; yet these miserable Mansouliaus have attempted to dare, and have been so hardy as yet to send to the court of EMANUEL for help. This I give you to understand, that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul, and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and do what other mischief you can (a); and let this be the reward of the Mansouliaus from me, for their desperate rebellion against me."

This you see was the charge, but something slept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done this, he went the next way up to the castle gates, and demanded that, upon pain of death, the gates should be opened to him, and that entrance should be given him and his men that followed after. To whom Mr. Godly-fear replied (for he it was that had the charge of that gate), "That the gate should not be opened unto him, nor to the men that followed after him." He said moreover, "That Mansoul, when she had suffered awhile, should be made perfect, strengthened, and settled."

Then said Diabolus, "Deliver me then the men that have petitioned against me, especially captain Credence that carried it to your Prince, deliver that varlet into my hands, and I will depart from the town." Satan can not abide faith

(a) When temptations beset, sin invades, lusts rage, and evil tempers rise, and we are in danger of falling, let us look up, and say, "Lord save, or I perish."

Then upstarts a Diabolonian, whose name was Mr. Fooling, and said, "My lord offereth you fair, it is better for you: that one man perish, than that your whole Mansoul should be undone."

But Mr. Godly-fear made him this replication, "How long will Mansoul be kept out of the dungeon, when she hath given up her faith to Diabolus! As good lose the town as lose captain Credence (a); for if one be gone, the other must follow." But to that Mr. Fooling said nothing.

Then did my lord mayor reply, and said, "O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words; we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee, shall be found in the town of Mansoul."

Diabolus
rages.

But Diabolus answered, "Do you hope, do you wait, do you look for help and deliverance? You have sent to EMANUEL, but your wickedness sticks too close in your skirts, to let innocent prayer come out of your lips. Think you, that you shall be prevailers, and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your EMANUEL is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?"

The Lord
Mayor's
speech just
at the time
of the return
of captain
Credence.

Then said my lord mayor, "We have sinned indeed, but that shall be no help to thee, for our EMANUEL hath said it, and that in great faithfulness, "And him that cometh to me, I will in no wise cast out." He hath also told us (O our enemy) that "all manner of sin and blasphemy shall be forgiven to the sons of men." There-

(a) When the shield of faith is wanting, the soul is exposed to all the fiery darts of the wicked-one: "this is the victory—even your faith."

fore we dare not despair, but will look for, and wait for mercy (a).”

And now by this time captain Credence was come from the court from EMANUEL to the castle of Mansoul, and he returned to them with a packet. So my lord mayor, hearing that captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle. He then came up to the captain's lodgings, and, saluting him, asked him of his welfare, and what was the best news at court? But when he asked captain Credence that, the water stood in his eyes. Then said the captain, Chear up, my lord, for all will be well in time: And with that he first produced his packet, and laid it by, but that the lord mayor and the rest of the captains took for a sign of good tidings. (Now a season of grace being come, he sent for all the captains and elders of the town that were here and there in their lodgings, in the castle, and upon their guard, to let them know that captain Credence was returned from the court, and that he had something in general, and something in special to communicate to them). So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at court? And he answered them as he had done the lord mayor before, that all would be well at last.

Now when the captain had thus saluted them, he opened his packet, and thence drew out of it several notes for those that he had sent for. And the first note was for my lord mayor, wherein was signified: “The Prince EMANUEL had taken it well, that my lord mayor had been so true and trusty in his office, and the great concerns that lay upon him for the town and people

The packet opened.

A note for my lord mayor.

(a) “The vision is for an appointed time—though it tarry, wait for it—in the Lord's best time, it shall come, and not tarry,” Hab. ii. 3.

of Mansoul. Also he bid him to know that he took it well that he had been so bold for his Prince EMANUEL, and had engaged so faithfully in his cause against Diabolus. He also signified at the close of his letter, that he should shortly receive his reward (a)."

A note for
the lord
Will-be-
will.

The second note that came out, was for the noble lord Will-be-will, wherein there was signified, "That his Prince EMANUEL did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt by Diabolus. There was signified also, that his Prince had taken it well that he had been so faithful to the town of Mansoul, in his keeping of so strict a hand and eye over, and so strict a reign upon the necks of the Diabolonians that still were lurking in their several holes in the famous town of Mansoul."

He signified moreover, "that he understood that my lord had with his own hand done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party, and to the good example of the whole town of Mansoul, and that shortly his lordship should have his reward."

A note for
the Subor-
dinate
Preacher.

The third note came out for the Subordinate Preacher, wherein was signified, "That his Prince took it well from him, that he had so honestly and so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul according to the laws of the town." He signified moreover, "that he took it well at his hand, that he called to fasting, to sackcloth and ashes, when Mansoul was under her revolt (a). Also that he

(a) The Lord will surely reward every good word and work: O that we may possess our souls in patience, faith, hope, love, humility, and godly fear!

(b) If we humble ourselves under the mighty (though afflicting) hand of God, he will exalt us in due time; see 1 Pet. v. 6.

called for the aid of the captain Boanerges to help in so weighty a work, and that shortly he also should receive his reward."

The fourth note came out for Mr. Godly-fear, where-^{A note for Mr. Godly-fear.} his Lord thus signified: "That his Lordship observed, that he was the first of all the men in Mansoul that detected Mr. Carnal-Security, as the only one that through his subtlety and cunning had obtained for Diabolus a defection and decay of goodness in the blessed town of Mansoul. Moreover, his Lord gave him to understand, that he still remembered his tears and mourning for the state of Mansoul." It was also observed by the same note, "that his Lord took notice of his detecting of this Mr. Carnal-Security at his table among his guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul. EMANUEL also took notice, that this reverend person, Mr. Godly-fear, stood stoutly to it at the gates of the castle against all the threats and attempts of the tyrant, and that he had put the townsmen in a way to make their petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward."

After all this, there was yet produced a note which^{A note for the town of Mansoul.} was written to the whole town of Mansoul, whereby they perceived, "That their Lord took notice of their so often repeating petitions to him, and that they should see more of the fruits of such their doings in time to come (a)." Their Prince also therein told them, "that he took it well, that their heart and mind now at last abode fixed upon him and his ways, though Diabolus

(a) If we persevere in the ways of the Lord, not one jot or tittle shall fail of all his promises, which will survive heaven and earth, and be fulfilling toward them that love him to all eternity.

had made such inroads upon them, and that, neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs (a). There was also inserted at the bottom of this note, "That his Lordship had left the town of Mansoul in the hands of the lord Secretary, and under the conduct of captain Credence, saying, Beware that you yet yield yourselves unto the governance, and in due time you shall receive your reward."

After the brave captain Credence had delivered his notes to those to whom they belonged, he retired himself to my lord Secretary's lodgings, and there spends his time in conversing with him; for they two were very great one with another, and indeed knew more how things would go with Mansoul, than all the townsmen besides. The lord Secretary also loved captain Credence dearly, yea, many a good bit was sent him from my Lord's table; also he might have a shew of countenance when the rest of Mansoul lay under the clouds; so after some time for converse was spent, the captain betook himself to his chamber to rest. But not long after my lord sent for the captain again; so the captain came to him, and they greeted one another with usual salutations. Then said the captain to the lord Secretary, What hath my lord to say to his servant? So the lord Secretary took him and had him aside, and after a sign or two of more favour, he said, "I have made thee the lord lieutenant over all the forces in Mansoul; so that from this day forward all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shall lead out Mansoul. Thou shalt therefore manage according to thy place, the war for thy Prince, and for the town of Mansoul, against

(a) For our encouragement to hope for victory, let us rely on the promise, that "God will give grace and glory to his people, and withhold from the upright no manner of thing that is good," Ps. lxxxiv. 11.

the force and power of Diabolus, and at thy command shall the rest of the captains be (a).”

Now the townsmen began to perceive what interest the captain had, both with the court and also with the lord Secretary in Mansoul; for no man before could speed when sent, nor bring such good news from EMANUEL as he. Wherefore what do they (after some lamentation that they made no more use of him in their distresses), but send by their Subordinate Preacher to the lord Secretary, to desire him that all that ever they were and had might be put under the government, care, custody, and conduct of captain Credence.

So their Preacher went and did his errand, and received this answer from the mouth of his Lord, that captain Credence should be the great doer in all the king's army against the king's enemies, and also for the welfare of Mansoul: So he bowed to the ground, and thanked his lordship, and returned and told his news to the townsfolk. But all this was done with all imaginable secrecy, because the foes had yet great strength in the town. But to return to our story again:

When Diabolus saw himself thus boldly confronted by the lord mayor, and perceived the stoutness of Mr. Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they consulted what to do. Now the effect and conclusion of the council that day was, how they might take the castle, because they could not conclude themselves masters of the town so long as that was in the

(a) Every professor should examine whether they have the faith which works by love, and opposes sin and Satan: if not, “ask of God, who giveth liberally, and upbraideth not.” James i. 5.

possession of their enemies (a). So one advised this way, and another advised that; but when they could not agree in their verdict, Apollyon the president of the council stood up, and thus he began: "My brotherhood (quoth he), I have some things to propound unto you; and my first is this, let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies hands; nor is it possible that we should take that, so long as so many brave captains are in it, and this bold fellow Godly-fear is made the keeper of the gates of it.

"Now when we have withdrawn ourselves into the plain, they of their own accord will be glad of some little ease, and it may be of their own accord they again may begin to be remiss, and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us, and you know what it cost them when we fought them in the field before. Besides, can we but draw them out into the fields, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in and take possession of the castle. But Beelzebub stood up and replied, saying, It is impossible to draw them all off from the castle; some you may be sure will lie there to keep that; wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded, that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent, was, that which Apollyon had advised to before, to wit, to get the townsmen again to

(a) When the heart is on the Lord's side, all is well: but the heart is deceitful and wicked: may the blood of Jesus cleanse ours, and make it an habitation of God through the Spirit!

sin (a). For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul; for so long as one in the town is able to lift up his finger against us, EMANUEL will take their parts; and if he shall take their parts, we know what time a day it will be with us. Wherefore for my part, quoth he, there is in my judgment no way to bring them into bondage to us, like inventing a way to make them sin, 2 Pet. ii. 18, 19, 20, 21. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle; for Doubters at a distance are but like objections repelled with arguments. Indeed, can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain (not expecting that the captains in Mansoul should follow us), but yet I say, let us do this, and before we so do, let us advise again with our trusty Diabolonians that are yet in the holds of Mansoul, and set them to work to betray the town to us; for they indeed must do it, or it will be left undone for ever. By these sayings of Beelzebub (for I think it was he that gave this counsel) the whole conclave was forced to be of his opinion, to wit, that the way to get the castle, was, to get the town to sin. Then they fell to inventing by what means they might do this thing.

Then Lucifer stood up and said, "The counsel of Beelzebub is pertinent; now the way to bring this to pass, in mine opinion, is this: Let us withdraw our force

(a) A delight in sin will prove a dreadful evil to a believer, and cause the holy Spirit to depart: on the contrary, a hatred thereof, even in thought, denominates a child of God.

from the town of Mansoul (*a*); let us do this, and let us terrify them no more, either with summons or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not (for frights I see do but awaken them, and make them stand more to their arms). I have also another stratagem in my head: you know Mansoul is a market-town, a town that delights in commerce, what therefore if some of our Diabolonians shall feign themselves far country-men, and shall go out and bring to the market of Mansoul some of our wares to sell; and what matter at what rates they sell their wares, though it be but for half the worth? Now let those that thus trade in their market, be those that are witty and true to us, and I will lay my crown to pawn, it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr. Penny-wise-pound-foolish, and Mr. Get-ith'-hundred-and-lose-ith'-shire; nor is this man with the long name at all inferior to the other. What also if you join with them Mr. Sweet-world, and Mr. Present-good, they are men that are civil and cunning, but our true friends and helpers, Rev. iii. 17. Let these, with as many more engage in this business for us, and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not, that thus we prevailed upon Laodicea, and how many at present do we hold in this snare? Now when they begin to grow full, they will forget their misery, and, if we shall not affright them,

(*a*) A state of spiritual ease and prosperity is dangerous; for we must, by the word and Spirit, in the strength of Jesus, fight every inch of our way to heaven and glory.

may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

“ Yea, may we not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse, instead of a garrison fortified against us, and a receptacle of men of war? Thus if we get our goods and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it, that they should be filled with such kind of wares, that then, if we made a sudden assault upon them, it would be hard for the captains to take a shelter there. Do you know that of the parable, Luke viii. 14. “ The deceitfulness of riches choaks the work;” and again, “ When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them unawares,” Chap. xxi. 34, 35, 36.

“ Furthermore, my lords, (quoth he), you very well know that it is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoul that is full of this world, that has not for his servants and waiting-men, Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuousness, Mr. Pragmatical, Mr. Ostentation, or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for EMANUEL, and any of these will do (a). Yea these, for aught I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my ad-

(a) Let believers beware of mixing with the carnal world; and also avoid idle discourse: but rather attend to reading, exhortation, doctrine, and prayer, for growth in grace.

vice is, that we quietly withdraw ourselves, not offering any further force or forcible attempt upon the castle, at least at this time, and let us set on foot our new project, and let us see if that will not make them destroy themselves."

This advice was highly applauded by them all, and was accounted the very master-piece of hell, to wit, to choak Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together. Just as this Diabolonian council was broken up, captain Credence received a letter from EMANUEL, the contents of which were these: "That upon the third day he would meet him in the field, in the plains about Mansoul." Meet me in the field! quoth the captain. What meaneth my Lord by this? I know not what he meaneth by meeting me in the field. So he took the note in his hand, and carried it to my lord Secretary, to ask his thoughts thereupon (for my lord was a seer in all matters concerning the King, and also for the good and comfort of the town of Mansoul). So he shewed my lord the note, and desired his opinion thereon: For my part, quoth captain Credence, I know not the meaning thereof. So my lord read it, and after a little pause, he said, "The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the town; and the result of their counsel is, to set Mansoul into such a way, which, if taken, will surely make her destroy herself (a). And to this end they are making ready for their own departure out of the town, intending to betake themselves to field again, and there to lie till they shall see whether this their project will take or no. But

(a) Such being the continual danger believers are in from their restless enemy, they should cry with David, "Hold up my goings in thy way, that my footsteps slip not," Ps. xvii. 5.

be thou ready with the men of thy lord (for on the third day they will be in the plain), there to fall upon the Diablonians; for the Prince will by that time be in the field; yea, by that it is break of day, sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed."

When captain Credence heard this, away goes he to the rest of the captains, and tells them what a note he had a while since received from the hand of EMANUEL. And, said he, that which was dark therein has my lord Secretary expounded unto me. He told them moreover, what by himself and by them must be done to answer the mind of their lord. Then were the captains glad, and captain Credence commanded, that all the king's trumpeters should ascend on the battlements of the castle, and there in the audience of Diabolus, and of the whole town of Mansoul, make the best music that heart could invent. The trumpeters then did as they were commanded: they got themselves up to the top of the castle, and thus they began to sound. Then did Diabolus start, and said, What can be the meaning of this, they neither sound Boot-and-saddle, nor Horse-and-away, nor a Charge. What do these mad-men mean, that yet they should be so merry and glad? Then answered him one of themselves, and said, This is for joy that that their prince EMANUEL is coming to relieve the town of Mansoul; that to this end he is at the head of an army, and that this relief is near (a).

The men of Mansoul also were greatly concerned at this melodious charm of the trumpets; they said, yea, they answered one another, saying, This can be no harm

(a) Thus are these gracious promises fulfilled, "When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him;" and "I will keep it night and day." Isa. lix. 19. xxvii. 3.

Diabolus
withdraws
from the
town, and
why.

to us; surely this can be no harm to us. Then said the Diabolonians, What had we best to do? And it was answered, It was best to quit the town; and that, said one, ye may do in pursuance of your last counsel, and by so doing also be better able to give the enemy battle, should an army from without come upon us. So on the second day they withdrew themselves from Mansoul, and abode in the plains without; but they encamped themselves before Eye-gate, in what terrene and terrible manner they could. The reason why they could not abide in the town (besides the reasons that were debated in their late conclave), was, for that they were not possessed of the strong hold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plain. Besides, the town would have been a pit for them; rather than a place of defence; had the Prince come up and inclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while they were in the town.

The time
come for the
captains to
fight them.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for captain Credence having told the captains over-night, that they should meet their Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work (a). So, as I said, the hour being come, captain Credence, with the rest of the men of war, drew out their forces before it was day by the sally-port of the town. And being all ready, captain Credence went

They draw
out into the
field.

(a) When the graces of the Spirit are in exercise (and not before), then the renewed soul can both act and fight for God, who giveth will, power, and victory.

up to the head of the army, and gave to the rest of the captains the word, and they to the under officers and soldiers, which was, "The sword of the Prince EMANUEL, and the shield of captain Credence!" which is in the Mansoulion tongue, "The word of God and Faith." Then the captains fell on, and began roundly to front and flank and rear Diabolus's camp.

Now they left captain Experience in the town, because he was ill of his wounds which the Diabolonians had given him in the last fight. But when he perceived that the captains were at it, what does he but, calling for his crutches with haste, gets up, and away he goes to the battle, saying, Shall I lay here when my brethren are in the fight, and when EMANUEL the Prince will shew himself in the field to his servants? But when the enemy saw the man come with his crutches, they were daunted yet the more, for, thought they, what spirit has possessed these Mansoulions, that they fight me upon their crutches! Well, the captains, as I said, fell on, and bravely handled their weapons, still crying out, and shouting as they laid on blows, "The sword of the Prince EMANUEL, and the shield of captain Credence!" (a).

Now when Diabolus saw that the captains were come out, and that so valiantly they surrounded his men, he concluded, that for the present nothing from them was to be looked for but blows, with the dints of their two-edged swords. Wherefore he also falls upon the Prince's army, with all his deadly force. So the battle was joined. Now who was it that at first Diabolus met with in the fight, but captain Credence on the one hand, and the lord Will-be-will on the other; now Will be-will's

(a) Every believer is kept, by the mighty power of God, through faith, unto everlasting salvation, 1 Pet. i. 5.

blows were like the blows of a giant, for that man had a strong arm, and he fell in upon the Election-Doubters, for they were the life-guard of Diabolus, and he kept them in play a good while, cutting and battering shrewdly. Now when captain Credence saw my lord engaged, he stoutly on the other hand fell upon the same company also, so they put them to great disorder. Now captain Good-hope had engaged the Vocation-Doubters, and they were sturdy men; but the captain was a valiant man: Captain Experience also sent him some aid; so he made the Vocation-Doubters retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolonians fought stoutly. Then my lord Secretary commanded that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after a while those that fled before the captains of the Prince, began to rally again, and they came up stoutly upon the rear of the Prince's army, wherefore the Prince's army began to faint; but remembering they should see the face of their Prince by and by (a), they took courage, and a very fierce battle was fought. Then shouted the captains, saying, "The sword of the Prince EMANUEL, and the shield of captain Credence!" and with that Diabolus gave back, thinking that more aid had been come. But no EMANUEL as yet appeared.

The battle renewed.

They both retreat, and in the time of respite captain Credence makes a speech to his soldiers.

Moreover the battle hung in doubt; and they made a little retreat on both sides. Now in the time of respite, captain Credence bravely encouraged his men to stand to it, and Diabolus did the like, as well as he could. But captain Credence made a brave speech to his soldiers, the contents whereof here follow:

"Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field, for our Prince

(a) This hope is as an anchor to the soul, sure and steadfast, entering into that within the veil, Heb. vi. 19.

this day, so stout and so valiant an army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shewn yourselves men of truth and courage against the Diabolonian forces, so that for all their boast, they have not yet cause much to boast of their gettings. Now take to yourselves your wonted courage, and shew yourselves men, even this once only; for in a few minutes after the next engagement this time, you shall see your Prince shew himself in the field; for we must make this second assault upon this tyrant Diabolus, and then EMANUEL comes."

No sooner had the captain made this speech to his soldiers, but one Mr. Speedy came post to the captain from the Prince, to tell him that EMANUEL was at hand. This news, when the captain had received, he communicated to the other field officers, and they again to their soldiers and men of war. Wherefore, like men raised from the dead, so the captains and their men arose (*b*); made up to the enemy, and cried as before, "The sword of the Prince EMANUEL, and the shield of captain Credence!"

The Diabolonians also bestirred themselves, and made resistance as well as they could, but in this last engagement they lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour or more, captain Credence lifted up his eyes, and beheld EMANUEL coming, and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground, they hastened with that celerity towards the captains that were engaged. Then captain Credence wheeled his men to the townward, and gave to Diabolus the field. So EMANUEL came upon him on the one side, and the ene-

(*b*) Till the Lord the Spirit quickens us, and imparts wisdom and strength, we are unable to encounter the feeblest of our subtle and powerful enemies.

mies place was betwixt them both ; then again they fell to it afresh, and a little while afterwards EMANUEL and captain Credence met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that captain Credence and his Highness had got them up betwixt them, they shouted (they so shouted, that the ground rent again), saying, "The sword of EMANUEL, and the shield of captain Credence !" Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what does he, and the lords of the pit that were with him, but make their escape, and forsake their army, and leave them to fall by the hand of EMANUEL, and of his noble captain Credence : so they fell all down slain before them, before his Prince, and before his royal army ; there was not left so much as one Doubter alive ; they lay spread upon the ground like dead men, as one would spread dung upon the land (a).

When the battle was over, all things came in order in the camp ; then the captains and elders of Mansoul came together to salute EMANUEL, while without the corporation ; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of Mansoul again : So he smiled upon them, and said, "Peace be unto you." Then they addressed themselves to go to the town ; they went then to go up to Mansoul, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of his going into Mansoul.

(a) Before our great Zerubbabel, every mountain shall become a plain : Christ has conquered all our enemies in his own person, and has almighty power to subdue them in us now.

First, as I said, all the gates of the town were set upon, yea, the gates of the castle; the elders too of the town of Mansoul placed themselves at the gates of the town, to salute him at his entrance thither: And so they did, for as he drew near, and approached towards the gate, they said, "Lift your heads, O ye gates, and be lift up, ye everlasting doors, and the King of glory shall come in." And they answered again, "Who is the King of glory?" And they made return to themselves, "The Lord strong and mighty; the Lord is mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors," &c. (a).

Secondly, It was ordered also by those of Mansoul, that all the way from the town-gates to those of the castle, his blessed Majesty should be entertained with the song, by them that had best skill in musick in all the town of Mansoul; then the elders, and the rest of the men of Mansoul answered one another as EMANUEL entered the town, till he came to the castle-gates, with songs and sound of trumpets, saying, "They have seen thy goings, O God, even the goings of my God, my King, in the Sanctuary. So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels."

Thirdly, Then the captains (for I would speak a word for them) in their order waited on the Prince as he entered into the gates of Mansoul: captain Credence went before, and captain Good-hope with him; captain Charity came behind, with other of his companions, and captain Patience followed after all, and the rest of the captains, some on the right hand, and some on the left, accompanied EMANUEL into Mansoul. And all the while the colours were displayed, the trumpets sounded,

(a) The redeemed, while on earth, ascribe all the glory of their salvation to the King of saints: he will be the everlasting theme of praise of the celestial host in the realms of bliss.

and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold ; and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it were of purple, the midst thereof being paved with love for the daughters of the town of Mansoul.

Fourthly, When the Prince was come to the entrance of Mansoul, he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees, that stood round about the town (a). Every door also was filled with persons who had adorned every one their fore-part against their house with something of variety and singular excellency to entertain him withal as he passed in the streets ; they also themselves, as EMANUEL passed by, welcomed him with shouts and acclamations of joy, saying, “ Blessed be the Prince that cometh in the name of his Father SHADDAI.”

Fifthly, At the castle gates the elders of Mansoul, to wit, my lord mayor, lord Will-be-will, the Subordinate Preacher, Mr. Knowledge, and Mr. Mind, with other of the gentry of the place, saluted EMANUEL again ; they bowed before him, they kissed the dust of his feet, they thanked, they blessed and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their Mansoul for ever. Thus was he had up straitway to the castle ; for that was the royal palace, and the place where his honour was to dwell ; which was ready prepared for his Highness by the presence of the lord Secretary, and the work of captain Credence. So he entered in.

(a) The soul that has tasted of the love of Jesus, and beholds the glory and excellency of his person and work, and its interest therein, cannot but be enraptured with the adorable Redeemer!

Sixthly,

Sixthly, Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, weep, and lament for their wickedness, by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times, they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul (a).

To which the great Prince replied, "Weep not, but go your way, eat the fat and drink the sweet, and send portions to them for whom nought is prepared, for "the joy of your Lord is your strength." I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it." He also took these inhabitants, and kissed them, and laid them in his bosom.

Moreover, he gave to the elders of Mansoul, and to each town-officer, a chain of gold and a signet. He also sent to their wives ear-rings and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul, many precious things.

When EMANUEL the Prince had done all these things for the famous town of Mansoul, then he said unto them, "First, wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul," Eccles. ix. 8. So they went to the fountain that was set open for Judah and Jerusalem to wash in; and there they washed, and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him, Zech. xiii. 1. Rev. vii. 14, 15.

And now there was musick and dancing throughout the whole town of Mansoul; and that because their

(a) No stronger motive can there be for godly sorrow, than a sensibility of our vile ingratitude on the one hand, and a view of the stupendous love of the dear Redeemer towards us, on the other.

Prince had again granted to them his presence, and light of his countenance; the bells also rung, and the sun shone comfortably upon them for a great while together (a).

The town of Mansoul also now more thoroughly fought the destruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had in the town of Mansoul), for there was of them that had to this day escaped with life and limb from the hand of their suppressors in the famous town of Mansoul.

But my lord Will-be-will was a greater terror to them now than ever he had been before, forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to the death; he pursued them night and day, and put them now to sore distress, as will afterwards appear.

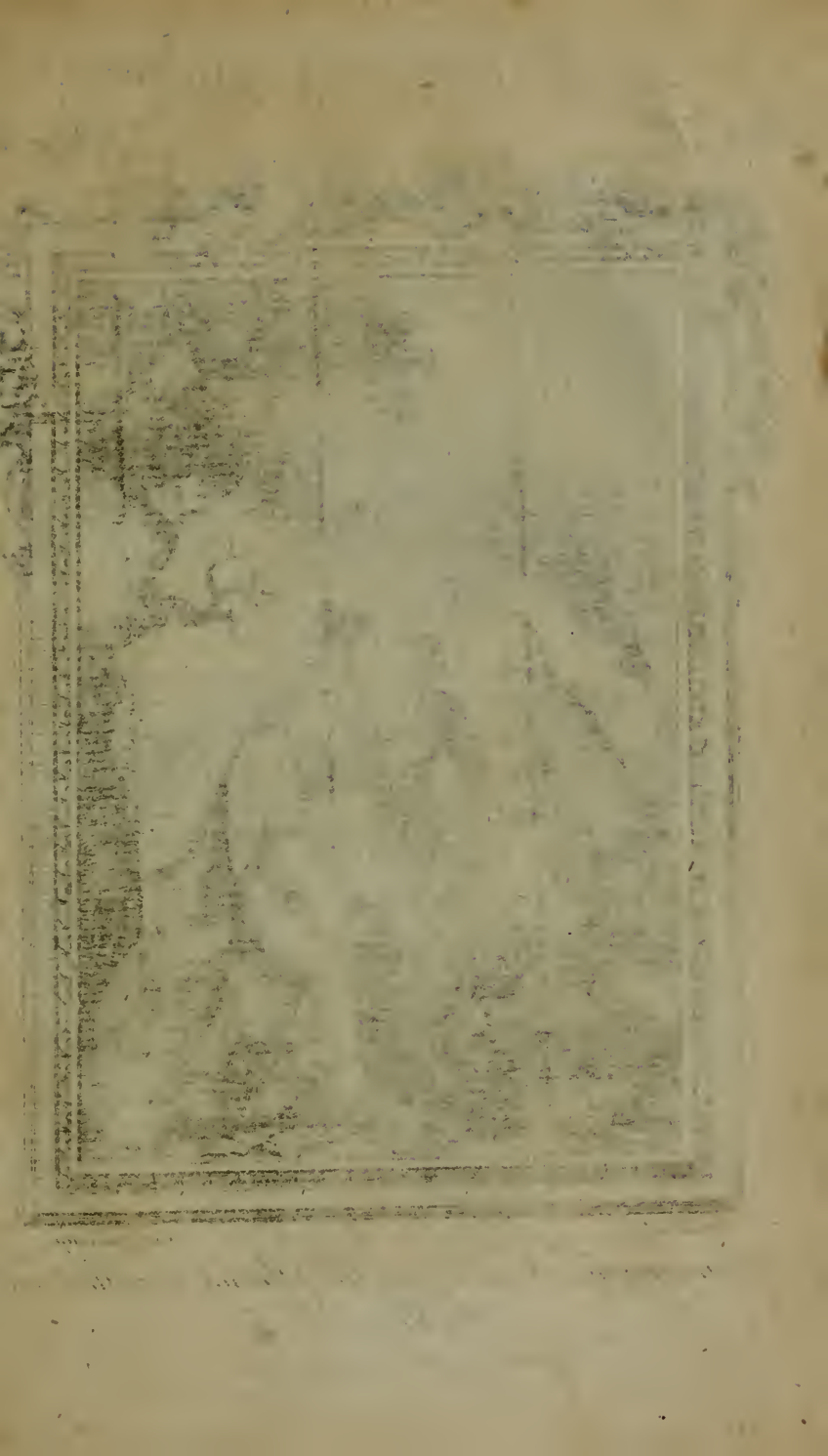
Orders given
out to bury
the dead.

After things were thus far put into order in the famous town of Mansoul, care was taken, and order given by the blessed prince EMANUEL, that the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there; the dead that fell by the sword of EMANUEL, and by the shield of captain Credence, lest the fumes and ill favours that would arise from them, might infect the air, and so annoy the famous town of Mansoul. This also was a reason of this order, to wit, that as much as in Mansoul lay, they might cut off the name and being and remembrance of those enemies from the thought of the famous town of Mansoul and its inhabitants (b).

(a) Though comforts are chearing, let not the believer rest in them, neither be high-minded, but fear; looking to Jesus for strength against sin and Satan, and grace to persevere.

(b) Distrust of the Lord's love should be utterly suppressed: we cannot be too jealous over our own hearts; but to doubt the mercy of a covenant God, is derogatory to the divine faithfulness and truth.

So





Hamilton delin.

Granger sculp.

Burying the Dead, &c. in the plains near the Town
of Mansoul.

Published by Alex. Hoag No 10 Paternoster Row, June 22 1782.

So order was given out by the lord mayor, that wise and trusty friend of the town of Mansoul, that persons should be employed about this necessary business; and Mr. Godlyfear, and one Mr. Upright were to be overseers about this matter; so persons were put under them to work in the fields, and to bury the slain that lay dead in the plains. And these were their places of employment; some were to make the graves, some were to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if a skull or a bone, or a piece of a bone of a Doubter, was yet to be found above-ground any where near the corporation; and if any were found, it was ordered that the searchers that searched should set up a mark thereby and a sign, that those that were appointed to bury them might find it, and bury it out of sight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children and they that were to be born in Mansoul might not know (if possible) what a skull, what a bone, or a piece of a bone of a Doubter was. So the buriers, and those that were appointed for that purpose, did as they were commanded; they buried the Doubters, and all skulls and bones, and pieces of bones of Doubters, where-ever they found them, and so they cleansed the plains. Now also Mr. God's-peace took up his commission, and acted again as in former days (a).

Thus they buried in the plains about Mansoul, the Election-Doubters, the Vocation-Doubters, the Grace-Doubters, the Perseverance-Doubters, the Resurrection-Doubters, the Salvation-Doubters, and the Glory-Doubters, whose captains were, captain Rage, and captain Cruel, captain Damnation, captain Insatiable,

(a) Thus we see, when distressing doubts of our interest in the dear Redeemer are removed, peace revisits the soul; O therefore cleave to the word of promise, and intreat the Lord the Spirit effectually to apply it.

captain Brimstone, captain Torment, captain No-ease, captain Sepulchre, and captain Past-hope : And old Incredulity was under Diabolus their general ; there were also the seven heads of their army, and they were the lord Beelzebub, the lord Lucifer, the lord Legion, the lord Apollyon, the lord Python, the lord Cerberus, and the lord Belial. But the princes and the captains, with old Incredulity their general, all made their escape ; so their men fell down upon the slain by the power of the Prince's forces, and by the hands of the men of the town of Mansoul. They also were buried, as is before related, to the exceeding great joy of the town of Mansoul : they that buried them, buried also with them their arms, which were cruel instruments of death (their weapons were arrows, darts, mauls, firebrands, and the like) ; they buried also their armour, colours, and banners, with the standard of Diabolus, and what else soever they could find that did but smell of a Diabolonian Doubter.

The tyrant
resolves to
have yet a
bout with
Mansoul.

Now when the tyrant was arrived at Hellgate-hill, with his old friend Incredulity, they immediately descended the Den, and having there with their followers for a while condoled their misfortune, and the great loss they sustained against the town of Mansoul, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of Mansoul ; wherefore they presently call a council to contrive yet further what was to be done against the famous town of Mansoul ; for their yawning paunches could not wait to see the result of their lord Lucifer's and their lord Apollyon's counsel that they had given before, for their raging gorge thought every day even as long as a short for-ever, until they were filled with the body and soul, with the flesh and bones, and with all the delicacies of Mansoul (a).

(a) The enemy, though cast out, and often foiled, will not give up the contest, but rage the more : he finds still enough of evil in us to work upon : O for a watchful, prayerful, believing spirit, to resist him !

They

They therefore resolved to make another attempt upon the town of Mansoul, and that by an army mixed, and made up partly of Doubters, and partly of Blood-men (a). A more particular account now take of both.

The Doubters are such as have their name from their nature, as well as from the lord and kingdom where they were born; their nature is to put a question upon every one of the truths of EMANUEL, and their country is, The Land of Doubting, and that land lieth off, and furthest remote to the north, between the land of Darkness, and that called the Valley of the Shadow of Death. For though the land of Darkness, and that called the Land of the Shadow of Death, be sometimes called as if they were one and the self-same place; yet indeed they are two, lying but a little way asunder, and the land of Doubting points in; and lieth between them. This is the Land of Doubting; and those that came with Diabolus to ruin the town of Mansoul, are the natives of that country.

The Blood-men are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul; their land lieth under the Dog star, and by that they are governed as to their intellectuals. The name of their country is the province of Loath-good; the remote parts of it are far distant from the land of Doubting, yet they do both butt and bound upon the hill called Hellgate-hill. These people are always in league with the Doubters, for they jointly make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

(a) By Blood-men, understand that earthly, carnal, sensual, devilish nature, which is enmity to God, and which we are so much the unhappy subjects of. But grace almighty reigns: Lord, bestow it upon us!

Now of these two countries did Diabolus by the beating of his drum raise another army against the town of Mansoul, of five-and-twenty thousand strong. There were ten thousand Doubters, and fifteen thousand Blood-men, and they were put under several captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army, and these are their names; captain Beelzebub, captain Lucifer, captain Apollyon, captain Legion, and captain Cerberus, and the captains that they had before were some of them made lieutenants, and some ensigns of the army.

But Diabolus did not count that in this expedition of his, these Doubters would prove his principal men, for their manhood had been tried before; also the Mansoul-ians had put them to the worst, only he brought them to multiply a number, and to help, if need was, at a pinch; but his trust he put in his Blood-men, for that they were all rugged villains, and he knew that they had done feats heretofore.

As for the Blood-men, they also were under command, and the names of their captains were, captain Cain, captain Nimrod, captain Ishmael, captain Esau, captain Saul, captain Absalom, captain Judas, and captain Pope (a).

The captains
of the Blood-
men.

1. Captain Cain was over two bands, to wit, the Zealous, and the Angry Blood-men; his standard bearer bore the red colours, and his scutcheon was the murdering club, Gen. iv. 8.

(a) The names of these captains serve to denominate the ungodly, carnal, profane, persecuting, rebellious, deceitful, and abominably wicked spirit of the unregenerate.

2. Captain Nimrod was captain over two bands, to wit, the Tyrannical and Incroaching Blood-men; his standard-bearer bore the red colours, and his scutcheon was the great blood-hound, Gen. x. 8, 9.

3. Captain Ishmael was captain over two bands, to wit, over the Mocking and Scorning Blood-men; his standard-bearer bore the red colours, and his scutcheon was one mocking at Abraham's Isaac, Gen. xxi. 9, 10.

4. Captain Esau was captain over two bands, to wit, the Blood-men that grudged that another should have the blessing; also over the Blood-men that are for executing their private revenge upon others; his standard-bearer bore the red colours, and his scutcheon was one privately lurking to murder Jacob, Gen. xxvii. 42, 43, 44, 45.

5. Captain Saul was captain over two bands, to wit, the Groundless Jealous and the Devilishly Furious Blood-men, his standard-bearer bore the red colours, and his scutcheon was three bloody darts cast at harmless David (a), 1 Sam. xviii. 11.

6. Captain Absalom was captain over two bands, to wit, over the Blood-men that will kill a father or a friend, for the glory of this world; also over those Blood-men that hold one fair in hand with words, till they shall have pierced him with their swords; his standard-bearer bore the red colours, and his scutcheon was the son pursuing the father's blood, 2 Sam. xv. 13, 14. xvii. 16.

7. Captain Judas was over two bands, to wit, the Blood-men that will sell a man's life for money, and

(a) This persecuting spirit is the effect of that carnal mind which says, "We will not have this man to reign over us;"—which also is, and ever will be, enmity against God, his people and ways. But we are told, that "whosoever will be a friend of the world, is the enemy of God," James iv. 4. see also 2 Cor. vi. 15.

those also that will betray their friend with a kiss, his standard-bearer bore the red colours, and his scutcheon was thirty pieces of silver, and the halter, Matt. xxvi. 14, 15, 16.

8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bare the red colours, and his scutcheon was the stake, the flame, and the good man in it, Rev. xiii. 7, 8. Dan. xi. 33.

Now the reason why Diabolus so soon rallied another force after he had been beaten out of the field, was, for that he put mighty confidence in this army of Blood-men (*a*), for he put a great deal of more trust in them than he did before in his army of Doubters, though they had also often done great service for him in the strengthening of him in his kingdom. But those Blood-men he had often proved, and their sword seldom returned empty. Besides, he knew that these, like mastiffs, would fasten upon any; upon father, mother, brother, sister, prince or governor, yea, upon the Prince of princes. And that which encouraged him the more was, for that they once forced EMANUEL out of the kingdom of Universe; and why, thought he, may they not drive him from the town of Mansoul?

So this army of five-and-twenty thousand strong, was by their general, the great lord Incredulity, led up against the town of Mansoul. Now Mr. Prywell, the scout-master-general, went out to spy, and he brought Mansoul tidings of their coming: Wherefore they shut up their gates, and put themselves in a posture of defence against these new Diabolonians that came up against the town.

(a) The mystery of iniquity in our hearts is as fuel for the enemy to kindle: May we constantly look to Chr.'s sacrifice for pardon, to his righteousness for peace, and to his grace for victory.

So Diabolus brought up his army, and beleaguered the town of Mansoul; the Doubters were placed about Feel-gate, and the Blood-men set down before Eye-gate and Ear-gate.

Now when this army had thus encamped themselves, Incredulity, in the name of Diabolus, in his own name, and in the name of the Blood-men and the rest that were with him, sent a summons as hot as a red hot iron to Mansoul, to yield to their demands, threatening, that if they still stood it out against them, they would presently burn down Mansoul with fire. For you must know, that as for the Blood-men, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed, and cut off out of the land of the living (a). True, they sent to them to surrender; but should they so do, that would not quench the thirsts of these men: They must have blood, the blood of Mansoul, else they die; and it is from hence that they have their name. Wherefore these Blood-men he reserved while now, that they might, when all his engines proved ineffectual, as his last and sure card he played against the town of Mansoul, Psalm xxix. 10. Isa. lix. 7. Isa. xxii. 17.

Now when the townsmen had received this red-hot summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half an hour, to carry the summons to the Prince, which they did when they had writ at the bottom of it, Lord, save Mansoul from bloody men, Psalm lix. 2.

So he took it, and looked upon it, and considered it, and took notice also of that short petition that the men

(a) Satan's uniform aim is, to destroy body and soul in hell for ever: but, blessed be God, he shall not be able to take the feeblest lamb out of the embraces of covenant love!

of Mansoul had written at the bottom of it, and called to him the noble captain Credence, and bid him go and take captain Patience with him, and go and take care of that side of Mansoul that were beleaguered by the Blood-men, Heb. vi. 12. ver. 15. So they went and did as they were commanded; then captain Credence went and took captain Patience, and they both secured that side of Mansoul that was besieged by the Blood-men.

Then he commanded that captain Good-hope and captain Charity, and my lord Will-be-will should take charge of the other side of the town; and I, said the Prince, will set my standard upon the battlements of your castle (a), and do you three watch against the Doubters. This done, he again commanded that the brave captain Experience should draw up his men in the market-place, and that there also he should exercise them day by day before the people of the town of Mansoul. Now the siege was long, and many a fierce attempt did the enemy, especially those called Blood-men, make upon the town of Mansoul, and many a shrewd brush did some of the townsmen meet with from them; especially captain Self-denial; who, I should have told you before, was commanded to take the care of Ear-gate and Eye-gate now against the Blood-men. This captain Self-denial was a young man, but stout, and a townsman in Mansoul, as captain Experience also was; and EMANUEL, at his second return to Mansoul, made him a captain over a thousand of the Mansouliaus, for the good of the corporation. This captain, therefore, being an hardy man, a man of great courage, and willing to venture himself for the good of the town of Mansoul,

(a) Let us beg of the Lord to make good his promise, namely, "When the enemy cometh like a flood, the Spirit of the Lord shall lift up a standard against him," Isa. lix. 19.

would now-and-then fall out upon the Blood-men, and give them many notable alarms; and had several skirmishes with them, and also did some execution upon them; yet you must think that this could not easily be done; but he must meet with brushes himself, for he carried several of their marks in his face; yea, and some in some other parts of his body (a).

So after some time spent for the trial of the faith, hope; and love of the town of Mansoul, the Prince EMANUEL upon a day calls his captains and men of war prepares to give the enemy battle. How he ordereth his men. together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early, to fall out upon the enemy; saying, Let half of you fall upon the Doubters, and half of you fall upon the Blood-men. Those of you that go out against the Doubters, kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the Blood-men, slay them not, but take them alive.

Accordingly at the time appointed, betimes in the morning, the captains went out as they were commanded against the enemies: Captain Good-hope; captain Charity, and those that were joined with them, as captain Innocent, and captain Experience, went out against the Doubters; and captain Credence, and captain Patience, with captain Self-denial, and the rest that were to join with them, went out against the Blood-men.

Now those that went out against the Doubters, drew up in a body before the plain, and marched on to bid them battle: But the Doubters, remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men; wherefore they pursued

(a) While we fight the Lord's battles, indwelling sin gives us many a wound; pride and self righteousness cleave to us: we need the blood of Christ to cleanse our best services, and render them acceptable to God.

them, and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home; and the rest, by fives, nines, and seventeens, like wanderers, went straggling up and down the country where they shewed and exercised many of their Diabolonian actions upon the barbarous people; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them (a). They would also after this shew themselves in companies before the town of Mansoul, but never to abide it; for if captain Credence, captain Good-hope, or captain Experience did but shew themselves, they fled.

Those that were against the Blood-men, did as they were commanded, they forbore to slay any, but sought to compass them about. But the Blood men, when they saw that no EMANUEL was in the field, concluded also that no EMANUEL was in Mansoul; wherefore they looking upon what the captains did, to be, as they called it, a fruit of the extravagancy of their wild and foolish fancies, rather despised than feared them; but the captains, minding their business, at last compassed them round; they also that had routed the Doubters, came in again to their aid; so in fine, after some little struggling (for the Blood-men also would have run for it, only now it was too late; for though they are mischievous and cruel where they can overcome, yet all Blood-men are chicken-hearted men; when they once come to see themselves matched and equalled), so, I say, the captains took them, and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several countries, though they all came out of one land.

(a) The wicked, and such as know not God, are led captive by satan at his will, blinded to their misery and their remedy by the god of this world, in whose delusive arms many of them sleep till death and judgment awake them, to behold their awful and remediless state. Lord, pity them!



Bunyan's HOLY-WAR, with Notes.

Plate XIII.

Page 315.



Hamilton delin

Wooding sculp

*Emanuel shewing Mercy to those, who came out of Blindzeal
shire, &c. on their asking forgiveness.*

Published by Alex. Hogg N. 16 Paternoster Row, June 22 1722.

1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did.

2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did.

3. The third sort of them came out of the town of Malice in the county of Envy, and they did what they did out of spite and implacableness (a).

For the first of these, to wit, they that came out of Blindmanshire, when they saw where they were, and against whom they had fought, trembled, and cried as they stood before him; and as many of those as asked him mercy, he touched their lips with his golden sceptre.

They that came out of Blindzealshire, did not as their fellows, for they pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil, but those that did, and asked mercy, they also obtained favour.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor disputed, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon Mansoul. Now those last, with all those of the other two sorts that unfeignedly asked pardon for their faults; those he made to enter into sufficient bond to answer for what they had done against Mansoul, and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint for the country and kingdom of

(a) This is that infernal spirit of enmity which opposes, and would if possible destroy the image of God.—Nothing less than the mighty power of God the Spirit can change these Sauls into Pauls—a persecuting fiend into a praying saint.

Universe. So they became bound each man for himself to come in when called upon, to answer before our Lord the King for what they had done before (a).

And thus much concerning this second army that was sent by Diabolus to overthrow Mansoul.

Three or four of the Doubters go into Mansoul, are entertained, and by whom.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town some who took part with Diabolus, I say, they were so hardy as to thrust themselves into Mansoul among them. (Three, did I say? I think there were four). Now to whose house should these Diabolonian Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-questioning, a very great enemy he was to Mansoul, and a great doer among the Diabolonians there. Well, to this Evil-questioning's house, as was said, did these Diabolonians come (you may be sure that they had directions how to find their way thither), so he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house. Now after a little acquaintance, and it was not long before they had that, this Evil-questioning asked the Doubters if they were all of a town (he knew that they were all of one kingdom), and they answered, No, nor of one shire neither; for I, said one, am an Election-Doubter; I, said another, am a Vocation-Doubter; then said the third, I am a Salvation-Doubter; and the fourth said, he was a Grace-Doubter. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are town-boys, you have the very length of my foot, are one with my heart, and

(a) To be judged at God's tremendous bar for their ungodly deeds, rejection of Christ and his gospel, and their hard speeches against the Saviour, his work, ways, and people.—This respects the envious, malicious, and impenitent.

Bunyan's HOLY-WAR, with Notes.

Plate XIV.

Page 316.

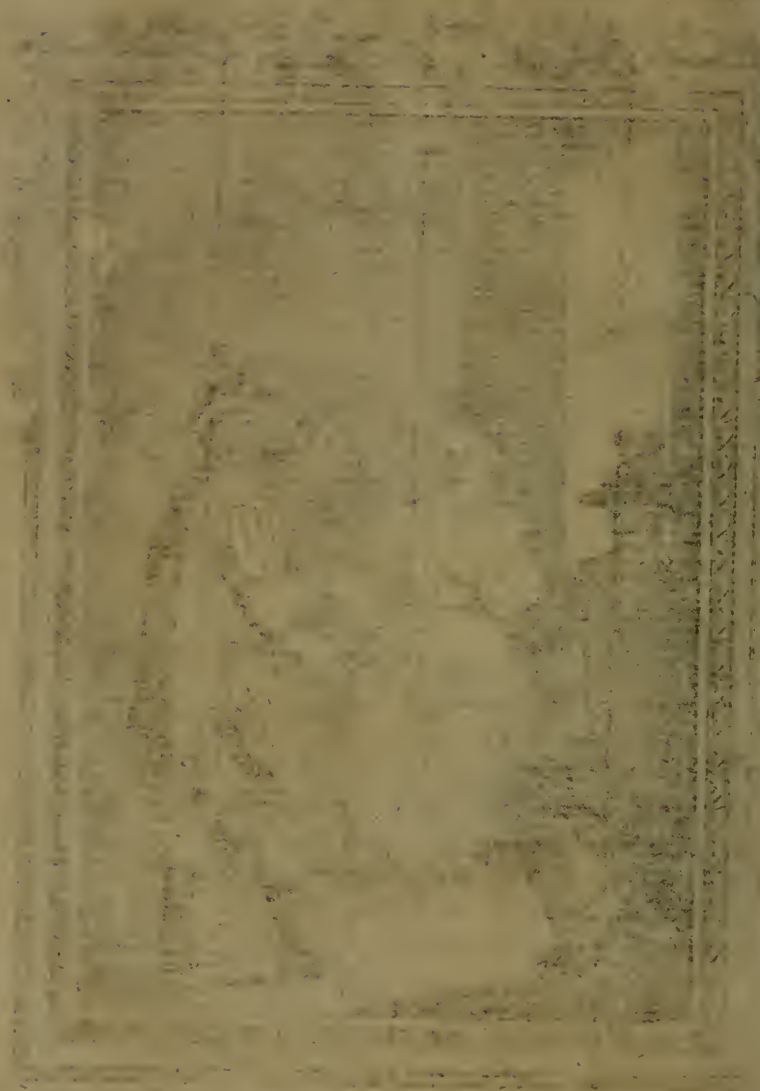


Hamilton delin.

Grainger sculp.

*The four Doubters secretly entertained by Mr. Evilquestioning
in the Town of Mansoul.*

Published by Alex^r Hogg N^o 16 Paternoster Row June 29. 1792.



shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in Mansoul (a). Then said Evil-questioning to them, Talk betwixt the Doubters and old Evil-questioning. How many of your company might there be that came with you to the siege of Mansoul? And they answered, There were but ten thousand Doubters in all, for the rest of the army consist'd of fifteen thousand Blood-men: these Blood-men, quoth they, border upon our country; but, poor men, we hear, they were every one taken by EMANUEL's forces. Ten thousand! quoth the old gentleman, I'll promise you, that's a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes? Our general, said they, was the first man that ran for it. Pray, quoth their landlord, who was that your cowardly general? He was once the lord mayor of Mansoul, said they. But pray call him not a cowardly general, for whether any from the east to the west has done more service for our Prince Diabolus, than has my lord Incredulity, will be a hard question for you to answer. But, had they catch'd him, they would for certain have hang'd him, and we promise you, hanging is but a bad business.

Then said the old gentleman, I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them, I would see what I could do. Ah, said they, that would be well, if we could see that: But wishes, alas! what are they? And these words were spoken aloud. Well, said old Evil-questioning, take heed that ye talk not too loud, you

(a) In our best estate, we are too prone to question the truth of God's word and his faithfulness—believe him able, but not willing to save us. Lord, increase our faith!

must be quiet and close (a), and must take care of yourselves while you are here, or I will assure you, you will be snapt.

Why? Quoth the Doubters.

Why! Quoth the old gentleman: Why, because both the Prince and lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Will-be-will, a most cruel enemy of ours, and him the Prince hath made keeper of the gates, and has commanded him, that with all the diligence he can, he should look for, search out, and destroy all and all manner of Diabolonians. And if he lighteth upon you, down you go, though your head be made of gold.

They are
overheard,

And now, to see how it happened, one of the lord Will-be-will's faithful soldiers, whose name was Mr. Diligence, stood all the while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof. This soldier was a man that my lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after Diabolonians to apprehend them (b).

Now this man, as I told you, heard all the talk that was between old Evil-questioning and these Diabolonians; wherefore what does he, but goes to his lord, and tells him what he had heard. And sayest thou so, my trusty? quoth my lord. Ay, quoth Diligence, that I do, and if your lordship will be pleased to go with me,

(a) Satan and sin act secretly and by craft! "every one that doeth evil, hateth the light, neither cometh to it, lest his deeds should be reproved," John iii. 20.

(b) We are exhorted to use all diligence to make our calling and election sure; striving against sin, and watching unto prayer, 2 Pet. i. 10.

you shall find it as I have said. And are they there, quoth my lord? I know Evil-questioning well, for he and I were great at the time of our apostasy; but I know not now where he dwells. But I do, said this man, and if your lordship will go, I will lead you the way to his den. Go! quoth my lord, that I will. Come, my Diligence, let us go find them out. So my lord and his man went together the direct way to his house. Now his man went before, to shew him the way; and they went till they came even under old Mr. Evil-questioning's wall: Then said Diligence, Hark (my lord), do you know the old gentleman's tongue when you hear it? Yes, said my lord, I know it well; but I have not seen him many a day. This I know, he is cunning; I wish he does not give us the slip. Let me alone for that, said his servant Diligence. But how shall we find the door; quoth my lord? Let me alone for that too, said his man. So he had my lord Will-be-will about, and shewed him the way to the door. Then my lord, without more ado, broke open the door, rushed into the house, and caught them all five together, even as Diligence his man had told him. So my lord apprehended them, and led them away, and committed them to the hand of Mr. Trueman the gaoler, and he commanded, and put them in ward *a*). This done, my lord mayor was acquainted in the morning with what my lord Will-be-will had done over night, and his lordship rejoiced much at the news, not only because there were Doubters apprehended; but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my lord mayor himself. He had also been sought for often; but no hand could ever be laid upon him till now.

They are
apprehended
and com-
mitted to
prison.

(a) Thus believers, by the almighty power of grace, are enabled to take those captives, whose captives they were, Isa. xiv. 2.

They are
brought to
trial.

Well, the next thing was, to make preparations to try these five that by my lord had been apprehended, and that were in the hands of Mr. Trueman the gaoler. So the day was set, and the court called and came together, and the prisoners brought to the bar. My lord Will-be-will had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgment. But I say, Mr. Trueman brought them in chains to the bar, to the town-hall, for that was the place of judgment. So to be short, the jury was pannelled; the witnesses sworn, and the prisoners tried for their lives; the jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.

And first, old Evil-questioning himself was set to the bar; for he was the receiver, the entertainer, and comforter of these Doubters, that by nation were outlandishmen (*a*); then he was bid to hearken to his charge, and was told that he had liberty to object, if he had aught to say for himself. So his indictment was read, the manner and form here follows:

“ Mr. Questioning, Thou art here indicted by the name of Evil-questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince EMANUEL, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted, for entertaining the king’s enemies, after wholesome laws made to the contrary: For,
1. Thou hast questioned the truth of her doctrine and state. 2. In wishing that ten thousand Doubters were

(*a*) Enemies to faith, hope, and love. The soul, by reason of its depravity, is subject to many doubts and unbelieving fears, which Adam, before the fall, was a stranger to.

in her. In receiving, entertaining, and encouraging of her enemies, that came from their army unto thee. What sayest thou to this indictment? art thou guilty, or not guilty?"

My lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge accused before this bench, is called by the name of Evil-questioning, which name I deny to be mine, mine being Honest-inquiring. The one indeed sounds like the other, but I trow, your Lordships know that between these two there is a wide difference; for I hope that a man even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things, without running the danger of death.

Then spake my lord Will-be-will, for he was one of the witnesses: "My lord, and you the honourable bench and magistrates of the town of Mansoul, you all have heard with your ears, that the prisoner at the bar has denied his name (a), and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-questioning. I have known him, my lord, above these thirty years, for he and I (a shame it is for me to speak it) were great acquaintance, when Diabolus that tyrant had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the blessed town of Mansoul. He has in times of rebellion been at, and lain in my house, my lord, not so little as twenty nights together, and we used to talk then (for the substance of talk) as he and his Doubters have talked of late: True, I have not seen him many a

(a) Sinners may give false names to, and find palliatives for sin, and thus deceive men: but God omniscient is not mocked: for whatsoever a man soweth, that shall he also reap, Gal. vi. 7.

day, I suppose that the coming of EMANUEL to Mansoul has made him change his lodgings, as this indictment has driven him to change his name ; but this is the man, my lord,”

Then said the court unto him, Hast thou any more to say ?

Yes, quoth the old gentleman, that I have ; for all that has yet been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.

Then stood forth Mr. Diligence, and said, “ My lord, as I was upon my watch such a night at the head of Bad-street, in this town, I chanced to hear a muttering within the gentleman’s house ; then thought I, What’s to do here ? So I went up close, but very softly, to the side of the house to listen, thinking, as indeed it fell out, that there I might light of some Diabolonian conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish-men in the house (but I understood their speech (a), for I have been a traveller myself) ; now hearing such language in such a tottering cottage this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts ? And they answered him to all these questions, yet he entertained them. He also asked what numbers there were of them ; and they told him, ten thousand men. He then asked them why they made no more manly assault upon Mansoul ? and they told him. So he called their general coward, for march-

(a) A diligent, sensible Christian, ever watchful over his own heart, will, by divine grace, discover the devices of Satan, and be enabled to escape their baneful effects.

ing off when he should have fought for his prince. Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself in the head of them! He bid them also take heed of them. He bid them also take heed and lie quiet; for if they were taken they must die, although they had heads of gold."

Then said the court, Mr. Evil-questioning, here is now another witness against you, and his testimony is full: 1. He swears that you received these men into your house, and that you nourished them there, though you knew that they were Diabolonians, and the king's enemies. 2. He swears that you wished ten thousand of them in Mansoul. 3. He swears that you gave them advice to be quiet and close, lest they were taken by the king's servants. All which manifesteth that thou art a Diabolonian; but hadst thou been a friend to the King, thou wouldst have apprehended them (*a*).

Then said Evil-questioning, To the first of these I answer, The men that came into mine house were strangers, and I took them in, and is it now became a crime in Mansoul for a man to entertain strangers? That I also nourished them, is true; and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any yet knows. I also bid them take heed that they fell not into the captain's hands, but that might be because I am unwilling that any man should be slain, and not because I would have the king's enemies, as such, escape.

(*a*) The soul that is the subject of grace, will hate sin even in thought; and in the Lord's strength constantly fights and strives against the world, the flesh, and the devil.

My lord mayor then replied, " That though it was a virtue to entertain strangers, yet it was treason to entertain the king's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of judgment. But could there be no more proved against thee but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians; yea, of them that came from far, on purpose to cut off and destroy our Mansoul; this must not be borne."

Then said Evil-questioning, I see how the game will go. I must die for my name, and for my charity. And so held his peace.

Then they called the outlandish Doubters to the bar, and the first of them that was arraigned, was the Election-Doubter; so his indictment was read, and because he was an outlandish man, the substance of it was told to him by an interpreter; to wit, " That he was there charged with being an enemy to EMANUEL the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine (a)."

Then the judge asked him if he would plead? But he said only this, " That he confessed that he was an Election-Doubter, and that that was the religion that he had ever been brought up in. And said moreover, If I must die for my religion, I trow, I shall die a martyr, and so I care the less."

Then the judge replied, To question election is to overthrow a great doctrine of the gospel; to wit, the

(a) Though ignorant persons cavil and object, we are bold to affirm, that Election by free grace is consonant to the whole tenor of scripture, a comfortable doctrine, exciting to obedience: " We love him, because he first loved us," 1 John, iv. 19.

omniscience, and power, and will of God, to take away the liberty of God with his creature, to stumble the faith of the town of Mansoul, and to make salvation to depend upon works, and not upon grace. It also belyed the word, and disquieted the minds of the men of Mansoul, therefore by the best of laws he must die.

Then was the Vocation-Doubter called, and set to the bar; and his indictment for substance was the same with the other, only he was particularly charged with denying the calling of Mansoul.

The judge asked him also what he had to say for himself?

So he replied, "That he never believed that there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word, nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good, and in so doing a promise of happiness is annexed (a)."

Then said the judge, Thou art a Diabolonian, and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul; for he has called, and she has heard a most distinct and powerful call of her EMANUEL, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and to do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.

Then the Grace-doubter was called, and his indictment was read, and he replied thereto, That though he was of the land of Doubting, his father was the off-

(a) This pharisaical unscriptural leaven of salvation by works is a contagious evil, and as old as the fall: it is at this day very prevalent: but "the law hath shut up all under sin, that the promise might be given to them that believe," Gal. iii. 22,

spring of a Pharisee, and lived in good fashion among his neighbours, and that he taught them to believe (and believe I do, and will) that Mansoul shall never be saved freely by grace.

Then said the judge, Why, the law of the Prince is plain; Negatively, "not of works:" 2. Positively, "By grace you are saved," Rom. iii. Eph. ii. And thy religion setteth in and upon the works of the flesh; for the works of the law are the works of the flesh. Besides, in saying, "Thou hast done," thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian; and for thy Diabolonian principles thou must die.

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the recorder, and addressed himself to the prisoners: You the prisoners at the bar, you have been here indicted, and proved guilty of high crimes against EMANUEL our Prince, and against the welfare of the famous town of Mansoul: crimes for which you must be put to death; and die ye accordingly (a).

So they were sentenced to the death of the cross: the place assigned them for execution was that where Diabolus drew up his last army against Mansoul; save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.

(a) We are to lay aside every weight, and every besetting sin, Heb. xii. 1. whatsoever does not tend to promote the glory of God, and our progress in the divine life of faith.

When the town of Mansoul had thus far rid themselves of their enemies, and of the troublers of their peace, in the next place a strict commandment was given out, that yet my lord Will-be-will should, with Diligence his man, search for, and do his best to apprehend what town Diabolonians were yet left alive in Mansoul. The names of several of them were Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, Mr. Mistrust, Mr. Flesh, and Mr. Sloth. It was also commanded that he should apprehend Mr. Evil-questioning's children that he left behind him, and that they should demolish his house there; Mr. Doubt was his eldest son; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feel, Self-love. All these he had by one wife, and her name was No-hope, she was the kinswoman of old Incredulity, for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when she was marriageable, he gave her to this old Evil-questioning to wife.

Now the lord Will-be-will put into execution his commission, with great Diligence his man. He took Fooling in the streets, and hanged him up in Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town: he also took Mr. Let-good-slip one day as he was busy in the market, and executed him according to law. Now there was an honest poor man in Mansoul, and his name was Mr. Meditation (a), one of no great account in

(a) As it is for want of consideration, that multitudes go in the broad way, till the bottomless pit of misery swallows them up: so for want of meditation many of God's people do not enjoy those privileges and that communion which their birthright entitles them to.

the days of apostasy; but now of repute with the best of the town. This man therefore they were willing to prefer; now Mr. Let-good-slip had a great deal of wealth heretofore in Mansoul, and at EMANUEL's coming it was sequestered to the use of the Prince; this therefore was now given to Mr. Meditation to improve for the common good, and after him to his son Mr. Think-well; this Think-well he had by Mrs. Piety his wife, and she was the daughter of Mr. Recorder.

After this my lord apprehended Clip-promise; now because he was a notorious villain (for by his doings much of the King's coin was abused), therefore he was made a public example. He was arraigned; and adjudged to be the first set in the pillory, and then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead. Some may wonder at the severity of this man's punishment, but they that are honest traders in Mansoul, are sensible of the great abuse that one Clipper of promises in little time may do to the town of Mansoul. And truly my judgment is, that all those of his name and life should be served even as he.

He also apprehended Carnal-sense, and put him in hold; but how it came about I cannot tell, but he broke prison and made his escape. Yea, and the bold-villain will not yet quit the town, but lurks in the Diabolonian dens a-days, and haunts like a ghost honest men's houses a-nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying, that whosoever could discover Carnal-sense (*a*), and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the trea-

(*a*) We are carnal, sold under sin: be it our prayer, to be enabled, through the Spirit, to mortify the deeds of the body; and to crucify the flesh, with its affections and lusts: see Rom. vii. 24. Rom. xiii. 13. Gal. v. 24.

sure of Mansoul. Many therefore bent themselves to do this thing; but take him and slay him they could not, though he was often discovered. But my lord took Mr. Wrong-thoughts-of-Christ, and put him in prison, and he died of a lingering consumption.

Self love was also taken and committed to custody; but there were many that were allied to him in Mansoul, so his judgment was deferred; but at last Mr. Self-denial stood up and said, If such villains as these may be winked at in Mansoul, I will lay down my commission. He also took him from the croud; and had him among his soldiers; and there he was brained. But some in Mansoul muttered at it, though none durst speak plainly, because EMANUEL was in the town. But this brave act of captain Self-denial came to the Prince's ears; so he sent for him, and made him a lord in Mansoul. My lord Will-be-will also obtained great commendations of EMANUEL for what he had done for the town of Mansoul,

Then my lord Self-denial took courage; and set to the pursuing of the Diabolonians with my lord Will-be-will; and they took Live-by-feeling, and they took Legal-life, and put them in hold till they died: But Mr. Unbelief was a nimble jack, him they could never lay hold of, though they attempted to do it often (a). He therefore, and some few more of the subtlest of the Diabolonian tribe, yet remained in Mansoul; to the time that Mansoul left off to dwell any longer in the kingdom of Universe. But they kept them to their dens and holes; if one of them appeared, or happened to be seen in any of the streets of the town of Mansoul; the whole town would be up in arms after them; yea, the

(a) The feeblest believer groans under an evil heart of unbelief, and will till the warfare is accomplished, and this corruption shall put on incorruption. Therefore pray daily for an increase of faith in Christ and his infallible words.

very children in Mansoul would cry out after them as after a thief, and would wish that they might stone them to death with stones. And now Mansoul arrived to some good degree of peace and quiet, her Prince also abode within her borders, her captains also, and her soldiers did their duties, and Mansoul minded her trade that she had with the country afar off; also she was busy in her manufacture, līa. xxxiii. 17. Phil. iii. 20. Prov. xxx. 10, &c.

When the town of Mansoul had thus far rid themselves of so many of their enemies, and the troublers of their peace; the Prince sent to them, and appointed a day wherein he would meet the whole people at the market-place, and there give them in charge concerning the future matters, that, if observed, would tend to their farther safety and comfort, and to the condemnation and destruction of their homebred Diabolonians. So the day appointed was come, and the townsmen met together; EMANUEL also came down in his chariot, and all his captains in their state attending of him on the right-hand, and on the left. Then was an O-yes made for silence, and after some mutual carriages of love, the Prince began, and thus proceeded:

Emanuel's
speech to
Mansoul.

“ You, my Mansoul, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you: I have singled you out from others, and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done, because I loved you, and because I have set my heart upon you to do you good (a). I have also, that all things that might

(a) Man's salvation is the effect of the Father's sovereign love in Christ, who has completed the work in his glorious person, which the holy Spirit reveals to the soul. In this great salvation, all the divine perfections will be eternally glorified by the subjects of it.

hinder thy way to the pleasures of Paradise might be taken out of the way, laid down for thee, for thy soul, a plenary satisfaction, and have bought thee for myself; a price not of corruptible things, as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my Mansoul, to my Father, and intrusted thee in the mansion-houses that are with my Father in the royal city, where things are, O my Mansoul, that eye hath not seen, nor hath entered into the heart of man to conceive.

“ Besides, O my Mansoul, thou seest what I have done, and how I have taken thee out of the hand of thine enemies; unto whom thou hast deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my law, then by my gospel, to awaken thee and shew thee my glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day, but came to thee, have borne thy manners, have waited upon thee, and, after all, accepted of thee even of my mere grace and favour; and would not suffer thee to be lost, as thou most willingly wouldst have been. I also compassed thee about, afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation to a willingness to close with thy good and happiness. And when I had gotten a complete conquest over thee, I turned it to thy advantage (a).

“ Thou seest also what a company of my Father’s host I have lodged within thy borders, captains and ru-

(a) By the whole of this evangelical speech, all boasting and free-will are utterly excluded; agreeable to the oracles of truth, which declare, that “by grace ye are saved, through faith, and not of yourselves: it is the gift of God: not of works, lest any man should boast,” Eph. ii. 5, 6.

lers, soldiers, men of war, engines, and excellent devices, to subdue and bring down thy foes; thou knowest my meaning, O Mansoul. And they are my servants, and thine too, Mansoul. Yea, my design of possessing of thee with them, and the natural tendency of each of them, is to defend, purge, strengthen, and sweeten thee for myself, O Mansoul, and to make thee meet for my Father's presence, blessing, and glory; for thou, my Mansoul, art created to be prepared unto these.

“Thou seest moreover, my Mansoul, how I have passed by thy backslidings, and have healed thee. Indeed I was angry with thee, but I have turned away my anger, and mine indignation is ceased in the destruction of thine enemies, O Mansoul. Nor did thy goodness fetch me again unto thee, after that I for thy transgressions had hid my face, and withdrawn my presence from thee (a). The way of backsliding was thine, but the way and means of recovery was mine. I invented the means of thy return; it is I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny, and that also confounded all that sought thy destruction. It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woful decay. It was I that put life into thee, O Mansoul, to seek me, that thou mightest find me, and, in thy finding, find thine own health, happiness and salvation. It was I that fetched the second time the Dia-

(a) Mercy, from first to last. We must ever remember, that Jehovah in covenant, by Jesus the Mediator, begins, carries on, and perfects the whole work of salvation, by the powerful influence of the eternal Spirit: so that when the head-stone is put on the spiritual building in glory, it will be with shouting of Grace, grace unto it, Zech. iv. 7.

bolonians out of Mansoul; it was I that overcame them, and that destroyed them before thy face.

“ And now my Mansoul, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Mansoul, even after a few more times are gone over thy head, I will (but be not thou troubled at what I say) take down this famous town of Mansoul, stick and stone, to the ground. And I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and inhabitants thereof, into mine own country, even into the kingdom of my Father; and will there set it up in such strength and glory as it never did see in the kingdom where now it is placed. I will even there set it up for my Father’s habitation, because for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mercy. There shall the natives of Mansoul see all that of all which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O my Mansoul, have such communion with me, with my Father, and with your lord Secretary, as is not possible here to be enjoyed, nor ever could be, shouldst thou live in Universe the space of a thousand years (a).

“ There, O my Mansoul, thou shalt be afraid of murderers no more; of Diabolonians no more. There shall be no more plots, nor contrivances, nor designs against thee, O my Mansoul. There thou shalt no more

(a) “ There shall our grateful songs abound,
And ev’ry tear be wip’d away;
No sn no sorrow shall be found,
No night o’ercloud the endless day.”

WATTS.

hear evil tidings, or the noise of the Diabolonian drum (*a*). There thou shalt not see the Diabolonian standard-bearers, nor yet behold Diabolus's standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt meet with no sorrow nor grief, nor shall it be possible that any Diabolonian should again (for ever) be able to creep into thy skirts, burrow in thy walls, or be seen within thy borders all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

“ There, O Mansoul, thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen and redeemed, and set apart, as thou, for my Father's court and city royal. All they will be glad in thee; and thou, when thou seest them, shalt be glad in thine heart.

“ There are things, O Mansoul, even things of thy Father's providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come hither to them (*a*). I told you before that I would remove my Mansoul, and set it up elsewhere; and where I will set it, there are those that love thee, and those that rejoice in thee now, but much more when they see thee exalted to honour. My Father will then send them for you to fetch you; and their bosoms are chariots to put you in. And you, O my Man-

(*a*) Seeing there are so many great and precious promises made to us in Christ by the scriptures, and such an exceeding and eternal weight of glory set before us, let us implore grace to run with patience the race set before us, looking unto Jesus, that we may be found of him in peace.

Soul, shalt ride upon the wings of the wind, Psal. lxxviii. 17. They will come to convey, conduct, and bring you to that, when your eyes see more, that will be your desired haven.

“ And thus, O my Mansoul, I have shewed unto thee, what shall be done to thee hereafter, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I shall come and fetch thee to myself, according as is related in the scriptures of truth.

“ First, I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee. Do it, I say, for this will be thy wisdom. They are in themselves fine linen, but thou must keep them white and clean. This will be your wisdom, your honour, and will be greatly for my glory. When your garments are white, the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself therefore according to my bidding, and make thyself by my law straight steps for thy feet (a), so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

“ Now that thou mayest keep them as I bid thee, I have, as I before told thee, provided for thee an open fountain to wash thy garments in. Look therefore that

(a) Holiness of heart and life are indispensable ingredients in the composition of a true disciple of the holy Jesus;—not to justify us, but to evidence our election to eternal life: “As he that hath called you is holy, so be ye also holy in all manner of conversation and godliness,” 1 Pet. i. 15. A holy walk preserves communion with our loving Lord, who is our righteousness and strength.

thou wash often in my fountain, and go not in defiled garments; for as it is to my dishonour, and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments, Zech. iii. 3, 4. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or spotted by the flesh, Jude, ver. 23. Keep thy garments always white, and let thy head lack no ointment.

“ My Mansoul, I have oft-times delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefit bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul.

“ O my Mansoul, I have lived, I have died; I live, and will die no more for thee; I live, that thou mayest not die. Because I live, thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

“ Nothing can hurt thee but sin, nothing can grieve me but sin; nothing can make thee base before thy foes but sin: Take heed of sin, my Mansoul (a).

“ And dost thou know why I at first, and do still suffer Diabolonians to dwell within thy walls, O Man-

(b) Sin hurled the angels out of heaven,—sin deprived men of paradise and the favour of God,—sin crucified the Lord of life and glory,—sin will consume myriads of devils and men in the bottomless pit of misery for ever—May we hate it with a perfect hatred; and the grace of Jesus eradicate the love, and destroy the dominion of it, in the hearts of his people!

soul? It is to keep thee waiting, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

“It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in, I mean when; not some, but all did dwell, not in thy wall, but in thy castle; and in thy strong-hold, O Mansoul.

“O my Mansoul, should I slay all them within, many there be without that would bring thee into bondage; for were all these within cut off, those without would find thee sleeping, and then as in a moment they would swallow up my Mansoul. I therefore left them in thee, not to do thee hurt (the which they yet will, if thou hearken to them, and serve them), but to do thee good, the which they must, if thou watch and fight against them. Know therefore, that whatever they shall tempt thee to, my design is, that they should drive thee, not further off, but nearer to my Father, to learn thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

“Shew me then thy love; my Mansoul, and let not those that are within thy walls, take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death; stand for me, my friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father, and all his court. Love me against temptation; and I will love thee, notwithstanding thine infirmities (a).

“O my

(a) Reader, seeing that the love of our precious and adorable EMANUEL is so amazingly great, and also unchangeable, let us without ceasing address the throne

“ O my Mansoul, remember what my captains, my soldiers; and mine engines have done for thee. They have fought for thee, they have borne much at thy hands to do thee good, O Mansoul. Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee. Nourish them therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick and weak. Make not my captains sick, O Mansoul; for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul. Nor must thou think always to live by sense, thou must live upon my word. Thou must believe, O my Mansoul, when I am for thee, that yet I love and bear thee upon mine heart for ever.

“ Remember therefore, O my Mansoul, that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul, now have I set my heart, my love upon thee, watch: “ Behold I lay none other burden upon thee, than what thou hast already, hold fast till I come,” Rev. ii. 24, 25.

throne of his mercy, that he would enable us to be followers of God as dear children, till we obtain the end of our faith, the salvation of our souls, and be admitted into his kingdom of glory, to praise redeeming love, and sing salvation to God and the Lamb for ever and ever. Amen.

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